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Thesis  
1955  
#32

A HISTORY OF  
THE UNITED CHURCH OF CANADA'S  
SOUTH CHINA MISSION

An appraisal of the growth and development  
of the South China Mission from its  
founding in 1902 by the Presbyterian Church  
in Canada until 1925 when the mission came  
under the authority of the United Church of  
Canada.

A DISSERTATION  
SUBMITTED TO THE GENERAL FACULTY COUNCIL  
COMMITTEE ON BACHELOR OF DIVINITY DEGREES  
IN CANDIDACY FOR THE DEGREE OF  
BACHELOR OF DIVINITY

by

Hugh Angus Becking, B.A.

University of Alberta

April 1955.







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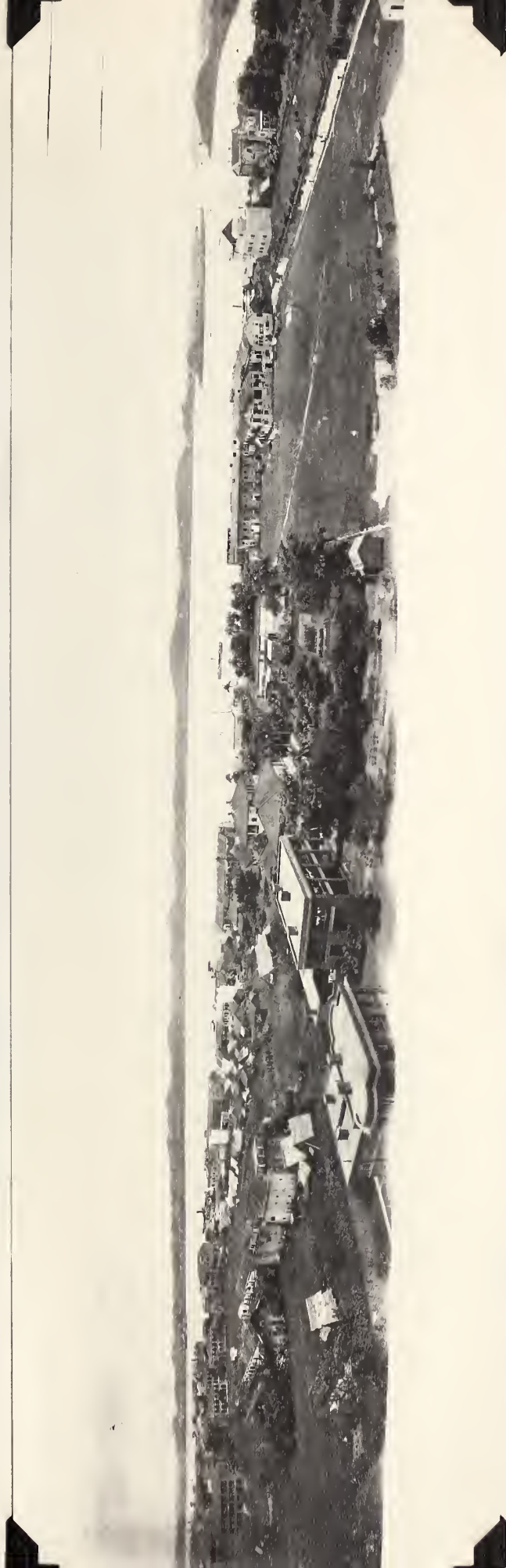




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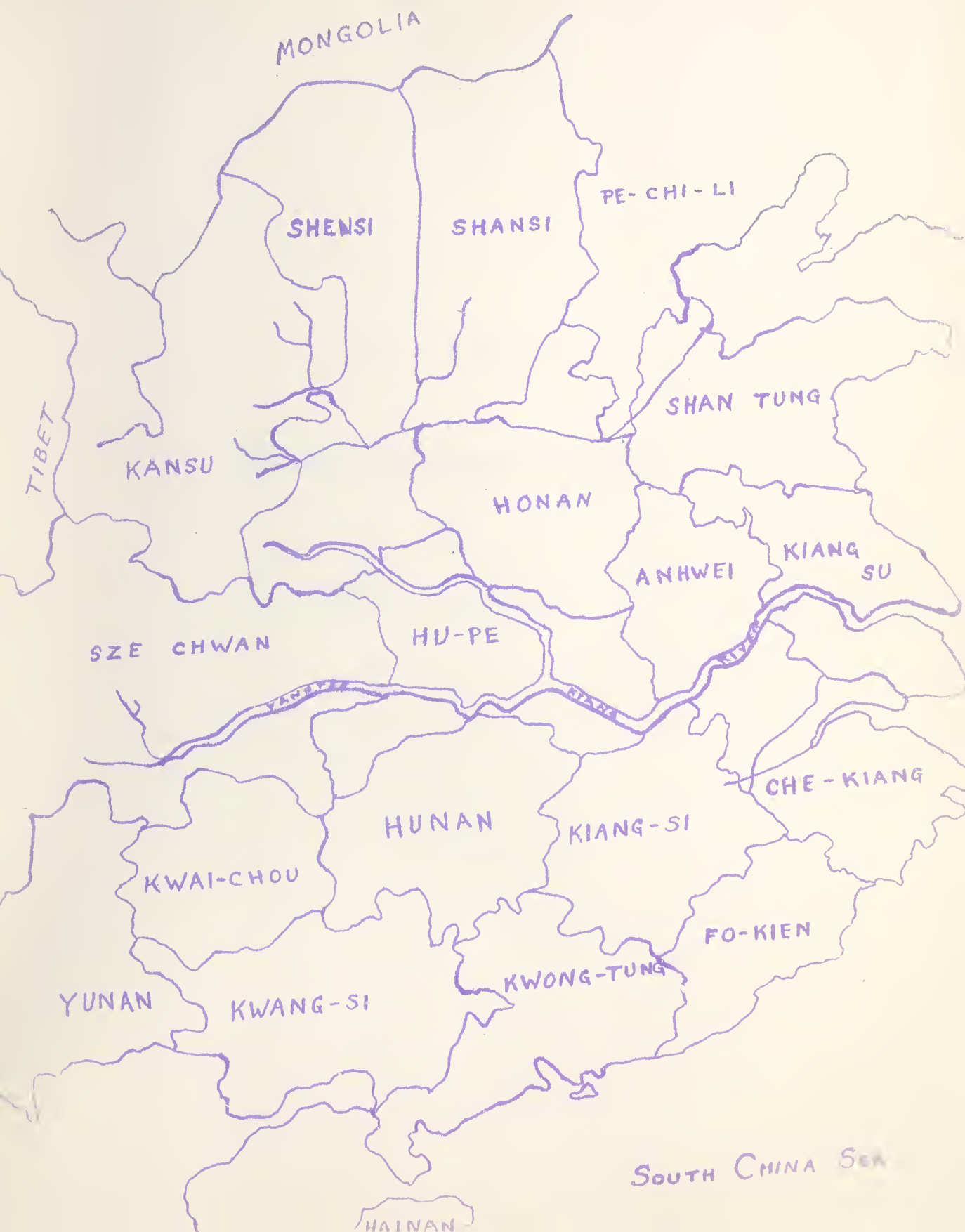




1. Panoramic view of the South China Mission Station at Pak-kaai  
Mission buildings at extreme left; Customs compound center foreground



CHINA







C H A P T E R I

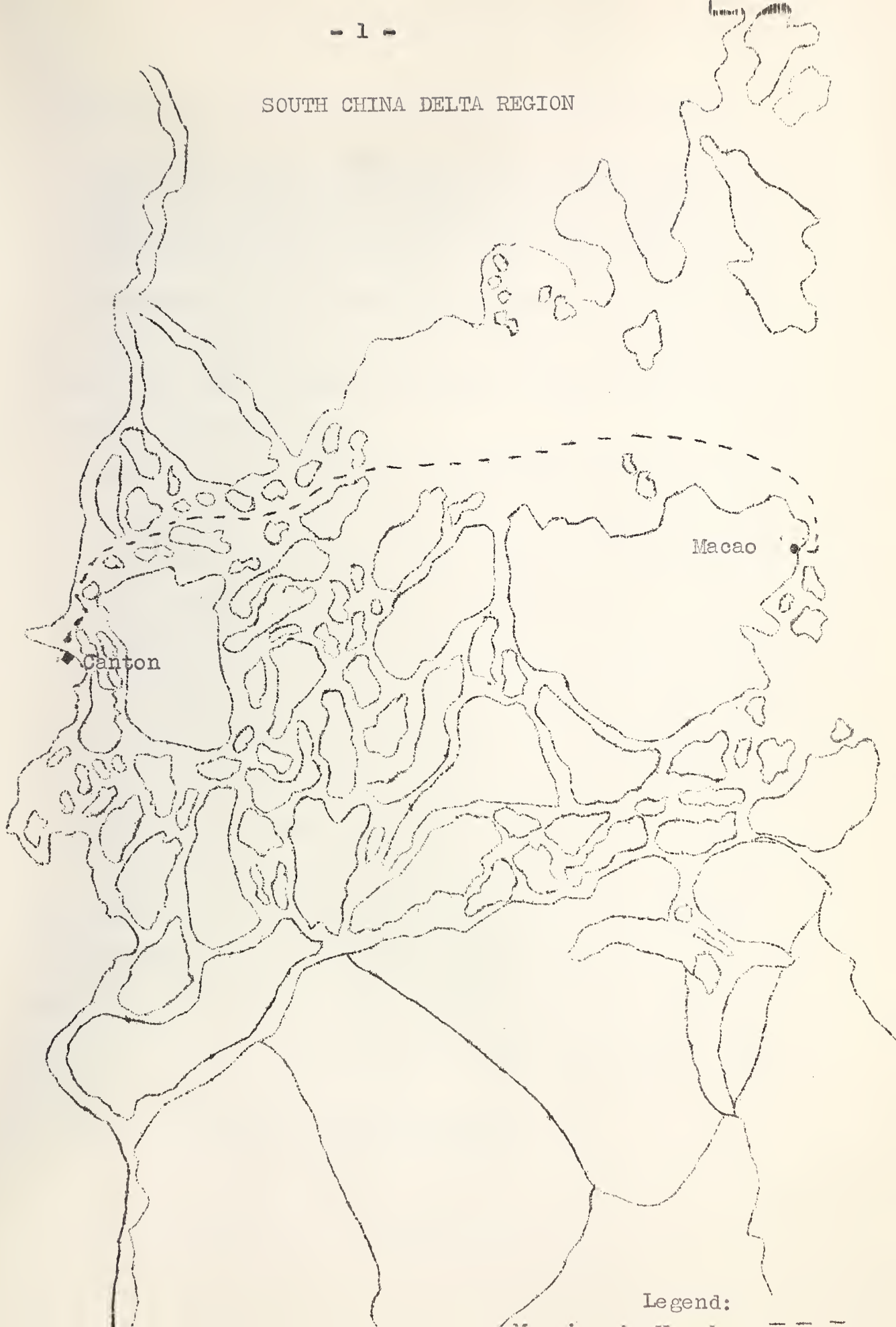
PROTESTANT PIONEERS FOR CHRIST

IN

CHINA'S SOUTHLAND



SOUTH CHINA DELTA REGION



Legend:



## Protestant Pioneers for Christ in China's Southland

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.<sup>1</sup>

In answer to this commission many men and women have gone forth to labour in the Lord's fields. No country has probably had more overseas labourers at work within its boundaries than has China.

"Shut in by the massive Tibetan Mountains on the west and the Gobi Desert on the north, and by the Pacific Ocean on the East and South, China with comparative ease has for centuries pursued a policy of exclusiveness."<sup>2</sup>

This exclusive policy and the mystery which it aroused about the land and its people cast a spell on the West, and people began to knock insistently upon its barred dorrs. Nestorian Christians, traders, adventurers all came flocking to her borders to trade and teach her peoples.

As time went by, the Christian message was brought to these peoples first by Nestorians and later by the Roman Catholic Church. The seeds that such men as John de Corvino, 1293, and Mattio Ricci, 1581, planted lived on in the face of persecution and opposition even until our present time.

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<sup>1</sup> Matthew 28: 19-20, K. J. V.

<sup>2</sup> Marshall Broomhall, Robert Morrison, p 1





In the revivals of the 18th Century, there arose an intense desire in Protestant Christendom for the conversion of the heathen. To satisfy this desire modern missionary societies arose and it is to one of the host of men they sent out that we turn for a few minutes.<sup>3</sup>

His name was Robert Morrison and he was the first of many Protestant Missionaries to go to China. He was born January 5, 1782, in the town of Wingates in Northumbria. The family moved this same year to Morpeth where for three years they all lived in the simplest of surroundings. The Christian foundation which was to support him in later life was begun here at his mother's knee. In 1785, because of his father's failing health, they moved to Newcastle which became Morrison's home town till he reached the age of 21.

As a boy he had little schooling because the family's income was so small. He was tutored by an Uncle, who was a school master. Later in life he worked at another Uncle's trade of "patten-ring making", while living with him in the North of England. The work was, however, no outlet for his energy and becoming restless he joined himself to a company of strolling players. It did not last, however, and when he was converted at 15, he shook himself free from these early associates and gave himself to more sober and serious duties.<sup>4</sup>

After labouring for a number of years in his father's boot-last business and spending all of his spare waking

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3. W. J. Townsend, Robert Morrison, pp. 11

4. Marshall Broomhall, Robert Morrison, pp. 6-13



hours pouring over various books, he decided in the early days of 1801 upon the work of the Christian ministry as his calling and began to study with this profession as his goal. Being a Presbyterian, he had hoped to be accepted by them, but on November 24, 1802, when 20 years of age, he applied to Haxton Academy, a Congregational Church School, as a candidate for the ministry of their Church. The reason for his applying for admittance to this school was, that, because of his little education, the doors of the Presbyterian Church Colleges were closed to him.

Robert left for college the day after his 21st birthday with the disapproval of his family. While studying, the claims and needs of the foreign field laid hold on Morrison's heart and the more he thought about them the more eager he was to go. Thus on May 27, 1804, he applied to the Directors of the London Missionary Society and on the 28th of May, Morrison met with the directors and was quickly accepted. He was sent to Gosport to study and prepare for his future work. His first preference was for Africa and Timbuctu, but he finally decided upon China as his field of service in God's work.

In August of 1805, Morrison left for London to gain some knowledge of medicine, astronomy and as much of the Chinese language as possible. He studied medicine at Bartholemew Hospital and astronomy at Greenwich and his Chinese was secured through the services of the irascible and quick-tempered Yang-San-Tak. When he had some familiarity with



the language he transcribed a Chinese manuscript which was the principal portion of the New Testament, the work of an unknown Roman Catholic missionary. It was this manuscript which was to form part of his Chinese Bible which he published later in China.

When Morrison was ready to leave, the East India Company was asked to carry him as a passenger on one of their ships. They refused as they had at all other times.<sup>5</sup> Thus passage was secured on the Remittance, bound for New York. He would proceed on an American vessel to his field.

On January 31, 1807, he set sail from Gravesend and was detained till February 7 in the Downs. On this day a great storm broke and they were driven before it. On April 20th after 109 days at sea, the Remittance dropped anchor in New York Harbour.

Morrison spent some time in America, making arrangements to go to Canton, and meeting friends who were to be of great help in the future. One of these was Mr. Maddison, the Secretary of State, who gave him letters of introduction to the Consul at Canton urging him to give whatever aid was needed for the mission's success as long as it was consistent with the interests he represented.

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5. It was the East India Company's policy that none of their ships would carry missionaries to the foreign field. Also no ship trading under their flag could carry such passengers. They feared that their trade might suffer and a smaller profit realized if the Gospel was brought to these pagan people. They had refused to carry William Carey to India, as well as Morrison.





Finally passage was secured on the vessel Trident for just the cost of his board. The vessel setting sail about the middle of May and after rounding the Cape Horn and crossing the Pacific Ocean, cast anchor on Sunday, September 7, 1807, after 113 days at sea, at Canton.

Living conditions at Canton were so unique that we must digress for a moment to look at them. Residence for foreigners was limited to a few months of the year. The rest of the year one spent at Macao, which was Portuguese. While living in Canton, the foreigners were confined to land on the North bank of the Pearl River outside the city's walls. The plot was 1,000 feet long and had an average depth of 700 feet and was low and susceptible to flooding. On this plot were built the factories which were both warehouses and living quarters. Life was further hampered by restrictions. No foreigner might engage a sedan chair, but must walk in full view so as to be closely watched. No servants could be hired, but limited service for such things as laundry and cooking was arranged for by the authorities. No foreigner might go boating on the river for pleasure and none of the wives might live at Canton.

Life under such conditions was indeed trying. An attempt was made however, to make it as comfortable as possible. In each factory a well supplied table was maintained and as many luxuries as possible were enjoyed. This attempt to cover up the restrictions imposed by the climate





and the Chinese cost a great deal of extra money and was the cause of great anxiety to Morrison. His instructions had been to act very much as circumstances arose and to provide a part or all of his expenses, which were under the usual mode of life quite high. An idea of the high cost can be seen from such expenses as \$350 a year for rooms in the factory; \$400 for board and \$100 for a boy servant. Besides, there were expenses of a language teacher, candles, furniture, books and numerous other necessities.

The first two years of mission life are the most trying, as old friendships are lost and one finds himself among strange and unsympathetic people. This was especially true of Robert Morrison's new life. He felt keenly not only the humiliating limitations of a foreign tongue, but as well had to face the great difficulty of securing language teachers due to the law which forbade under penalty of death the teaching of foreigners by Chinese.

The Sunday Morrison arrived, he visited Mr. Carrington, the American Consul, who offered him a room in his house. However, Morrison felt this would focus attention upon himself and so lived for awhile with Mr. Milnor, another American.

Before long, Morrison, to curtail expenses, went to live in a "Go down" or storage area where he ate, slept and studied. To attract less attention, he adopted Chinese ways of living, including the dress, pigtail, food, eating utensils and long nails. His long hours of study, poor food and little exercise



caused his health to fail. Morrison, therefore, left the Go down and rented the vacant French Factory in February of 1808.

The missionary was successful in obtaining two language teachers, both of whom were Roman Catholic Christians. Each carried poison in order to escape torture if they were detected in their work.

His mode of life and sincerity of purpose drew to him some of the leading foreigners in Canton. Through the influence of one, Mr. Roberts, the Chief of the English Factory, he was able to stay in Macao where he had gone for reasons of health for three months. Refreshed, he returned to Canton only to have to leave when the Chinese suspended trade. This was because the British seized Macao for fear the French, who were active in Asian waters, had designs upon the city. Here the Roman Catholics forbade Chinese to help Morrison and so fearing the Chinese and the Portuguese authorities the missionary seldom left his home and as a result his health again suffered.

February 20, 1809, was a memorable day in Morrison's life. On this day he married Mary Morton and also received the position of Chinese translator for the United East India Company at a salary of £500 a year. The position gave him the needed protection enabling him to remain in China. His new wife was not strong and his being away 6 months of each year did not help. Their first child died the day it was



born and to add to their sorrow they were refused a burial plot for the child. Finally, however, they secured a site on a hill to the north of the city.

Through all these trials, Morrison pursued his task with dogged determination. His work for the company grew and his salary was raised to £1000 a year. The greatest trial was the indifference which he found about him. The first to hear his message of Christ were his language teachers and servants. As it was dangerous publicly to proclaim the Gospel and because of his inability to paint a clear picture of Christianity over against their false systems, Mr. Morrison gathered a few together in an inner chamber and after locking the door gave to them his message. This went on for some time without any cheering results to encourage or reward his faith.<sup>6</sup>

The greatest task to which he had set himself was the translation of the Scriptures into Chinese. He decided upon a style which was neither classical nor colloquial, but one which was in between. In September, 1810, he sent three copies of the Acts of the Apostles, printed from wooden blocks cut by Chinese, home to England. The cost of printing the 1,000 copies was 50¢ a copy, for which price the whole of the New Testament was to be printed at a later date.

Every device was employed to get the Scriptures into the people's hands. The Chinese government soon became disturbed and took measures against further Christian mission work.

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6. Townsend, Robert Morrison, p. 54





Some Catholics were expelled and in 1812, an edict made it a capital crime to print books on the Christian faith. The Roman Catholic Bishop of Macao issued an anathema on those helping Morrison, with little effect, as he continued his work without slackening.

Morrison had been campaigning alone for five years and felt unequal for the great task to be done. His appeal for help was answered by the appointment of a colleague, Mr. William Milne, a Scotchman of Aberdeenshire, who, with his wife, left England, September of 1812, arriving at Macao in July 1813. Trouble over Milne's being allowed to remain began almost at once. He was given 18 days by the Portuguese in which to leave, but on the sixteenth, Milne by stealth left for Canton, leaving his wife with Mrs. Morrison and for four months studied Chinese at Canton.

As never before the need of a permanent mission station in China pressed upon our missionaries. There was little hope for such in Macao because of the Roman Church's attitude. For this reason, Milne left on a trip through the Malayan Peninsula, searching for a site. With him went 2,000 copies of the New Testament to be distributed to Chinese.

While Milne was absent, Morrison baptized the first Protestant Christian convert. His name was Tsae-A-ko, who had helped print the New Testament. The service was held on July 16, 1814, six and one half years after Morrison had come to China. The site was a spring of water at the foot of a hill by the sea-side away from the people's view.





When Milne returned, a station at Malacca to do work amongst the Chinese there was decided upon. It was to be called "The Ultra-Ganges Mission"<sup>7</sup> and was to be under Milne's leadership while Morrison pushed forward his work of translating the scriptures.

In 1815, Morrison ran into many heart-breaks. He was severed from the East Indian Company's employ, though those in Canton kept him at work because they felt his services to be invaluable. Then his wife's health broke and she and their two children were forced to return to England. Also a block cutter was seized and a printer fearing detection destroyed the new blocks cut for the New Edition of the New Testament. During 1816, Morrison accompanied inland an embassy sent from England to talk with the Emperor with a view to ironing out a certain international incident. Morrison was the interpreter. While the venture was a failure, Morrison's health benefited and he gained an insight into China and its culture, which he would never have gained in his restricted travels about Canton.

On November 30, 1816, William Milne baptized at Malacca his first convert. His name was Liang A-fah. This was Protestant's second convert and came after 4 years of work on Milne's part. Thus in 9 years only two Chinese had been baptized by the Protestant church in China.

Many favours were asked by people at home. One, however,

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7. Broomhall, Robert Morrison, p. 111



asked by Principal Baird of the University of Edinburgh was important for the future. He asked for detailed information about China's destitute, and in securing the material, Morrison was confronted with such heart-breaking sights that he purposed to help the sick people. So with Dr. Livingstone, he set up a dispensary and people from the city and countryside flocked to it. Thus medical missions, another phase of modern missionary work, was begun.

Robert Morrison's powers of work were prodigious. Though with mounting official duties, he found time, with Milne's help and the manuscript of an unknown Jesuit priest, to complete on November 25, 1819, the translation of the Bible. Besides this he had also compiled a Dictionary and a grammar of the Chinese language.

The conditions at Malacca were not conducive to efficiency. It was Morrison's desire to set up an Anglo-Chinese College and to this end he appealed to England for funds. The result was that in November 1818, the corner stone was laid for a suitable structure which would contain class rooms, offices, and a print shop. It did not prosper immediately and for some time the students were paid to attend. After a short while, however, the school did begin to prosper. In 1817, Milne and his family came to Macao for reasons of health. His wife lost one child in 1817 and after giving birth to a boy in February of 1819, suffered from dysentery and fever and died on March 20, 1819. This was but the first of a series



of sorrows which our missionaries were to suffer. In August of 1820, Morrison's wife was welcomed back. However, on June 10, 1821, Mrs. Morrison, suffering from cholera, died, and adding to his sorrow, Morrison was refused permission to bury her beside her son and it looked as if she might have to be buried under the city walls. The Company, however, purchased a plot of land as a Protestant Cemetery. Milne's health also broke at this time and on June 2, 1822, he died leaving Malacca without leadership and Morrison once again alone.

Morrison felt concern not only for the pagan Chinese, but also for the spiritual poverty of some 2,000 or more English sailors and traders at Canton. He suggested a floating chapel and a floating hospital be set up and both suggestions were favourably received. The great fire of Canton in 1823, however, delayed their institution.

On Wednesday, November 20, 1823, Morrison baptized the son of Liang A-fah, and learned that his wife also was a Christian. Liang A-fah suffered great persecution for his faith yet remained faithful. He was ordained as an evangelist before Morrison left for England in 1823.

Morrison after 100 days at sea, landed on English soil on March 20, 1824, home for the first time in 16 years. While in England he travelled widely, preaching and lecturing. In November 1824 he remarried. Though he had planned to stay only a year in England, Morrison stayed for two.





The time came however, for his return. After a fight to secure permission to take his children, the Morrisons left England May 1, 1826, and arrived at Macao in September of 1826. Morrison immediately plunged into new literary work such as writing religious articles for a paper called the Canton Register, a Chinese commentary on the Scriptures and many other such worthwhile literary endeavors. He also conducted church services in the home of Mr. Clyphant, an American. These services were preceeded by an address to a small Chinese Congregation. As well, he began what is believed to be the first monthly prayer meeting to be held in China.

As his work expanded and he reached more people, the Roman Catholics began to realize the force and influence of his labours, and so took measures to curb his usefulness. At the same time, the Chinese authorities were watching him. For these two reasons he was shut off from teaching or preaching to any but the few Chinese in his employ. In answer to the challenge, Morrison began to print tracts to reach the heathen on a press which he had brought from England at his own expense. As this flow of tracts increased, the Vicar General of Macao declared them heretical and asked the Company to request Morrison to stop printing them. To our missionary the printed page was his only weapon and he had unbounded faith in its power. However, the Company did ask him to stop. For him to refuse would bring his dismissal from the Company





employ and to thus force him to leave Macao. He appealed for help in his battles to America. Two men were sent, a Mr. E. C. Bridgeman and a Mr. D. Abeel, who arrived in February of 1830. In 1832, another man, Mr. C. Stevens, arrived. These men, however, worked primarily among the seamen at Canton.

In 1830, Kew-A-Gong was baptized. He had formerly lived a desolute life neglecting his responsibilities to his family. However, his acceptance of Christ changed his life. Liang-A-fah in 1831 baptized 3 more converts, a father and two sons. Thus 8 Christians had been won in 24 years through Protestant missions.

Morrison's wife's health broke in 1833 and she was forced to return to England. He did not renew the lease on the house at Macao, but went directly to Canton. Robert Morrison had always wished to close out his life at his work. This was to be granted to him. The old Company's charter had gone out of force and as a new agent was taking over, there was a great deal of extra copying and translating laid on the sickly shoulders of our missionary. His body racked with fever and under this heavy strain of work began to sink. On Friday, August 1, 1834 at 10 o'clock, Robert Morrison died. He was but 52 years of age but in the 27 years he had laboured he had accomplished against almost unsurmountable odds more concrete work than many who spend a lifetime in this work.

After Morrison's death a policy of exclusion, both of



missionaries and traders was vigorously observed. In 1842, however, a treaty was signed as a result of a Chinese defeat by the British which opened the five ports of Canton, Amoy, Foo-chow, Ningpo and Shanghai and ceded Hongkong as a British settlement. These all were to be avenues to the interior of China in the future.

Immediately, Missionary Societies in England, America, and Germany prepared to send missionaries. When these arrived they met with encouragement from the Chinese. In 1858, China refused a requested revision of the treaty and an apology for certain offences and so a war began. The result was another humiliating defeat and virtually left the whole of the Empire open both to traders and missionaries. From this time the Gospel message was pushed vigorously out into all of the 18 provinces which make up the Chinese Empire.<sup>8</sup>

The spread of the missionary movement was slow, moving out first to the six sea-coast provinces of Kwong-tung, Fo-kien, Che-kiang, Kiang-su, Shan-tung, and Pe-chi-li. The earliest work was done in the first four of these provinces as the five treaty ports mentioned above were located in these provinces. With the founding of the China Inland Mission by Hudson Taylor in 1865, the Gospel message was pushed out into the heart of the empire. Like a mighty army the missionaries came entering the provinces of Shan-se, Shen-si, Kan-su, Ho-nan, Sze Chwan, Hu-pe, Ngan-whi, Kiang-si, Hunan, Kwai-Chou, Yun-an, and Kwang-si, so that by 1915, the

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<sup>8</sup> Townsend, Robert Morrison, p. 158



work was being preached in all 18 provinces and even had overflowed to Mongolia.

In this work begun by that lonely pioneer Morrison, we see by 1900 40 Evangelical Missionary Societies, with 1,100 missionaries, 124 men and 59 women doctors and 713 single women missionaries. These were stationed in 526 stations and worked in 2,300 outstations. There were also 2,000 schools with 37,600 pupils in attendance.<sup>9</sup> The stress from the beginning had been placed upon native evangelization of China. Beginning with Liang-A-fah ordained by Morrison in 1823, there were by 1893, 252 ordained Chinese pastors, 3,000 native evangelists, teachers and colporteurs. In 1898 this number had increased to approximately 5,000 helpers of both sexes.

These native workers, with the help of the foreign missionaries brought a rich harvest to the Chinese Church. In 1853, there were but 351 Chinese Christians, while in 1883, there were 21,566 Christians and finally as the century was about to close, in 1898, there were 99,281 Chinese Christians.<sup>10</sup>

In the early days, missionary methods had been confined chiefly to proclaiming the good news through city town and village by preaching and medical missions. Then a demand on the part of the Chinese arose for better education and since this came from their contact with the West, they looked to

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9. Warneck, History of Protestant Missions, p. 295

10. Ibid., p. 296





the Missionary as the West's representative to provide it. It was a costly task yet one which has proved well worth the expenditure.

As the work developed, the missions expanded their facilities and staffs, until one finds presses and printers, architects, accountants, authors of tracts and builders, besides the pastors, teachers, doctors, dentists, pharmacists, and nurses. When, looking at this list one can see how far missions in China have developed from the days when Morrison laboured alone at Canton.

The major Missionary Societies involved in the Chinese field including wherever possible their date of entering and their geographic position are listed in the appendix. The map of China, also in the appendix, will give a good idea of how the work expanded by checking the approximate dates when the provinces were entered. The figures which have been given during the discussion of the developing church in China are those only up till 1900. The church continued to grow in the twentieth century just as rapidly as before. New missionary societies took up the work until by 1925, there were 138 Societies and a Church membership of 400,000 Chinese. It is with a station started during the early 20th century that this paper is mainly concerned.

The new station was begun in 1902 under the Canadian Presbyterian Church with W. R. MacKay and his wife as the station's first missionaries. The site of the earliest





station was at Macao until it was moved in 1907 to Kong Moon city and later to the port of this city, Pak-kaai. However, we are ahead of our story. No historical outline of this new South China mission could be complete without looking briefly at the life story of the real originator of the idea that Canadians should have a mission to the Cantonese from whom came 90% or all immigrant Chinese to Canada. This man was the Rev. Dr. J. C. Thomson, M. D. He was born in Cincinnati, Ohio, in 1853 of Scottish ancestry. He studied Theology in Indiana and in Union Theological Seminary graduating in 1878. He then studied medicine graduating in 1881. It was while studying in New York that he became interested in Chinese, helping to found Chinese Y.M.C.A.s and several Sunday Schools. In this work he met his future wife and was married September 21, 1881. A few weeks later he sailed with her for China as a missionary for the American Presbyterian Foreign Mission Board, arriving in Canton on November 25, 1881, a journey of less than 45 days, compared to Morrison's 113 days, to cross the Pacific.

After one year of language study, Dr. Thomson went on a trip up country to Lin-Chow in Northern Kwongtung, about 300 miles from Canton. Here he and a companion, Dr. White by name, decided to do missionary work. A dispensary was opened and though the officials were against their work, these two men treated many sick people, many of whom would have died if they had not come.



Dr. Kerr, who was the chief doctor on the staff of the Canton Hospital, became ill and had to go home to United States for a rest. Dr. Kerr had been one of the earliest doctors in the hospital and had, as it were, been the true impetus behind the hospital's growth. Thus, when Dr. Thomson was asked to assume his place for his furlough he took upon himself a great deal of responsibility. However, Dr. Thomson acquitted himself well and when Dr. Kerr returned, the hospital work had gone smoothly ahead even in the troubled year of 1884. Dr. Thomson resigned from the hospital and went to the District about Yeung Kong to do medical mission work.

Macao became their base for work as it was close and could be used as a resting place during the hot seasons. Dr. Thomson made many trips out into the country about Yeung Kong and set up in San Wooi, San Ning and Hoi Ping districts many out-stations from which the Word was spread.

There was an interesting feature of the peoples of this province which was to have direct bearing on our story. The Chinese or Kwongtung had always been wanderers and could be found in all sections of the world, and had come into contact with Christian efforts in Canada and United States and elsewhere amongst the Chinese. Thus when they returned to China, which all of them hoped to do dead or alive, they took a great interest in the establishment of churches and schools and hospitals in their districts, even going so far as to undertake this work themselves.



In 1928 in Canada, there were 30,000 Chinese nearly all of whom spoke Cantonese and came from Kwongtung province. These Chinese had been in the country for many years, a few coming first in 1850 in the Caribou Goldrush, but most, however, coming to help lay the C.P.R. For years the various churches had carried on work among them, with the workers feeling terribly handicapped by their inability to speak Cantonese or to present an intelligible story of Christ in the limited English vocabulary of their pupils. They longed for a missionary to come who could speak to these people and their needs.

Their wish was to come true. In 1892, Dr. Thomson and his family were home on furlough after 11 years in China. He was asked to make a survey of the possibilities of work among the thousands of Chinese in Eastern Canada. The result was his appointment in 1894 as Superintendent of the Chinese mission work under the Canadian Presbyterian Church in Eastern Canada. Moving his family to Montreal, he began his work. He interested churches from Winnipeg to the Maritimes into organizing, wherever Chinese were found, Sunday School classes. Mrs. Thomson worked among the women and children, teaching them the Bible, visiting in the homes and holding mothers meetings. Her work was supplemented by a men and boys' class under Dr. Thomson's care.

The Chinese Christians in Montreal purchased a house which they fitted out as a Church, using the top half as





living quarters for the Chinese pastor. This Chinese pastor, Chan Nom Sing, assisted Dr. Thomson in street preaching in the Chinese districts of Montreal, which was followed by the handing out of tracts and gospels. The influence of these Chinese touched by Christ in Canada who returned to their land cannot be measured. They became centers of light, dispelling the darkness of prejudices and preaching the Gospel of Jesus Christ.

The work in Eastern Canada was to expand into China. The new Christians began to look for a project to which they might contribute and what was more natural for them than to turn to their home areas of South China. They began to set aside their Sunday School offerings, and a native, Ng Mon Hing, was engaged as an itinerant preacher, to work in Kwong-tung province, especially in the areas mentioned previously. He was to work under the American Presbyterian Mission society which did work in these areas.

Before long, however, the Christian Chinese began to feel that there should be a Canadian Mission station in South China. Dr. Thomson also shared their views, feeling strongly the need of such a mission in the native districts from which the Chinese came. He began to impress upon the Foreign Mission Board of the Presbyterian Church in Canada the wisdom of such a move. As a result of the interest aroused by Dr. and Mrs. Thomson, the Montreal Presbytery's Foreign Mission Committee, with the earnest support of the Women's Foreign Missionary





Society, sent a petition to the General Assembly of 1901. The result was that the General Assembly decided to establish such a mission station and appointed Mr. and Mrs. W. R. Mackay of Pictou, Nova Scotia, as their first missionaries to South China. Their first headquarters were to be Macao and their primary task was to organize the Canadian Presbyterian Mission to South China.



C H A P T E R II

KWONGTUNG

AND

THE FOUNDING OF THE MACAO MISSION



## Kwongtung and The Founding of The Macao Mission

Before proceeding to the central theme of this thesis, it is necessary for us to have a general picture before us of the conditions under which the South China Mission was to labour. The mission was located in the province of Kwongtung, which was the southernmost of the six maritime provinces of China. This province of 100,000 square miles was densely populated having a population of approximately 30 millions of people. Half of the people were Cantonese with the remainder being Hakka, Haklo and a number of other kindred races. The Cantonese have a language of their own with the rest speaking dialects or corrupted forms of Mandarin.<sup>1</sup>

Our interest is mainly in the prefecture of Kwong-choufu, one of nine into which the province was divided. More especially, we are interested in the Delta formed by the entering of the West and North Rivers into the China Sea. This Delta was 90 miles long and 50 miles wide at the Sea. The whole of the delta was so intersected by creeks and canals that almost every city, market town, or village could be reached by boat.

The climate of the area was tropical, lying inside the Tropic of Cancer. However, between October and February, no one had real cause to complain, as there was little rain,

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1. H. W. Ray, Short Geography of Kwongtung, p. 6



much sunshine and no extreme temperatures. In late January and through February the humidity in the air caused one to feel the cold and warm clothing was needed. There was, however, no snow and flowers bloomed and birds sang in the trees throughout the year. The month of March brought overcast skies and in April, May and June, there was almost continuous rain. This rain caused the devastating floods which usually occurred in July. The months of July, August and September are very hot and the humidity made life very trying. It was in these months that the typhoons with their great destructive force, came to this area.<sup>2</sup>

The country of the delta was a lovely land with great stretches of level rice paddies, backed by slightly wooded hills and all capped by a sky coloured with vari-tinted clouds. (See ill. 1) There were shade trees here and there to break the monotony and rivers flowed slowly between low banks to the sea. The province was rich as a whole, and especially the delta region. The land of the delta produced a variety of fruits, vegetables, and other crops, there being sufficient rain, which was retained in ditches and fish ponds, for use in the dry season.

One of the chief crops of the area was rice of which two crops could be harvested. Plants were started in special plots and transplanted when they were about 1 foot high into rows about 18" apart in flooded fields. The

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2. Broadfoot, Forward With China, pp. 166-167







2. Water buffalo cultivating a rice paddie



3. Transplanting rice shoots



field had to first be ploughed with a water-buffalo, pulling a crude one-handled plough and harrowed with an ancient upright iron harrow. If the farmer was too poor to own a buffalo, he and his wife worked the wet soil with hoes. Harvest time in July or November was a busy time. Men, women and children were employed cutting the grain with sickles, threshing it either in large wooden tubs or by (ill.2) flailing it on the village threshing floor, and in carrying home the rice and straw at night. The rice was spread out to dry and the husks were removed by small hand mills in the home or by the larger public mills in the rice shops.<sup>3</sup>

Another important industry was production of raw silk. For this, mulberry shrubs were grown on specially prepared land, protected against flooding and heavily fertilized. The shrubs grow from four to six feet in height, with leaves being plucked and sold to the men who raised the silk worms. These men sold the cocoons to silk merchants who killed the larvae with a heat process and unwound the silk on spindles. The shrubs were cut to within one foot of the ground in November and December for a period of rest proceeding the new growth.<sup>4</sup>

Besides these two main industries, many varieties of fruits such as oranges, bananas, lichees, plums, guavas, peaches, pineapples, loquats, custard apples, lungngaan, Wong pu, carumbola, Persimmons, and water chestnuts were

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3. *ibid.* pp. 168, 169

4. *ibid.* p. 169, 170





4. Chinese irrigation methods



5. Chinese thrashing and cutting rice





grown. Also, the following vegetables were grown: sweet potatoes, beans, peas, cabbage, lettuce, turnips, cucumbers, leeks, bean sprouts, bamboo shoots, squash, onions, Wu Tau, carrots, pumpkins, melons, tobacco, peanuts, ginger, and sugar cane.<sup>5</sup>

Towns and villages were thickly sown over this fertile region varying from one to several thousand inhabitants. The market towns, as they were called, were the business centres, while the homes of the people were in the villages which surround them. The farmers worked their ancestral lands, but lived for protection from robbers and bandits within the walls of the villages. On the outskirts of the village could be seen rising for three and four stories in height, brick watch-towers, upon which the village militia stood watching for robber bands. The houses were not as a rule large being usually built of grey brick and roofed with earthenware tiles. The poorer class house, however, might be just a shack of bamboo, thatched with palm leaves or rice straw. (Ill. 3, 4) Windows were always small and usually protected by iron bars.<sup>6</sup>

The streets of the villages were narrow and not as a rule too clean. In many, two sedan chairs would find difficulty in passing and rickshaws were not even considered as a means of transportation. This situation was changing, however, as the Chinese culture was invaded by the West.

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5. *ibid.* p. 171

6. *ibid.* p. 172







6. Poorer class Chinese home



7. Poorer class homes with better class homes in the background.





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The above picture gives a typical view of a Chinese town or village. It shows the way the Chinese pack their houses closely together as well as illustrating graphically the narrow streets and poor living conditions which such crowding brings. One sees why epidemics spread so quickly in conditions such as this. It is truly a miracle that, with the lack of sunshine and fresh air, the Chinese people of these villages were as healthy as they were.



The result was wider streets, cars, trucks, buses, electricity, waterworks, and sewage disposal plants. The latter conveniences were found mainly in the cities, but would in time spread to the villages and market-towns. (See ill. 5 and 6)

In religion the people of this area were about the most lax of any in China. The worshipping of tombs was the only rite of worship which was universally accepted. A debased form of Taoism with a Buddhist practice of abstaining from meat upon various occasions had found some favour amongst women and children. However, it was a point of conjecture as to whether they paid more attention to the priest or to the fortuneteller. In the country many geomancers were at work, foretelling the future through the spirits of land and water.<sup>7</sup>

In the centres of habitation one could see the pagan atmosphere all about him. Little shrines built of brick or stone, containing a stone of peculiar shape, representing an idol, could be seen in great numbers. Food and wine and paper money were offered to these and joss sticks were burnt before the idols by the women and children. There was a temple in every village, generally poorly lighted and carelessly kept. Besides these temples great sums were spent in the building of ancestral halls, where the wooden tablets of each male ancestor were kept and worshipped.<sup>8</sup> These

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7. Ray, Short Geography of Kwongtung, p. 7

8. Broadfoot, Forward With China, pp. 172, 173









9. Rickshaws on a Chinese city street



10. Sedan chair



11. A Chinese river junk



halls were also used as places of clan meetings where all kinds of business involving the clan was discussed. The village or clan school was also held in these ancestral halls. The learning was by memory and a study of the Chinese classics. The boys of the village usually were the only students although once in a while girls also attended.<sup>9</sup>

The modes of travel have been varied in China, especially in the delta region of Kwongtung. Most of the travel here was by water, although there were foot-paths, which led from village to village. These were narrow and when wet, could be slippery and, as rice paddies were found beside many, one could easily get wet and muddy if he should slip off. A favorite means of travel in China was the sedan chair. This was a box-like enclosure within which one sat and through which two bamboo poles ran. Two coolies shouldered the poles and walking or trotting carried the passenger from place to place. In the cities and larger towns, rickshaws were very numerous. These were like a two wheeled buggy of former years only lighter, and were also pulled by a coolie. They were fairly comfortable, and usually one could get about quite quickly by using them. With the laying of steel for trains and the building of motor roads, the means of travel in China as a whole should develop quickly along Western lines. In the Canton Delta, however, the lowly river boat will probably always be the main means of travel. (See ill. 7)

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9. Broadfoot, Forward With China, p. 173





12. Chinese sampan for river travel



13. Chinese baby transportation





This was the Chinese province to which the General Assembly of the Presbyterian Church in Canada sent in 1902, its missionaries, Rev. Mr. and Mrs. W. R. McKay, to found the Canadian Presbyterian Churches' South China mission. The city of Macao, the same city in which Robert Morrison had met such difficulties and to which these missionaries came, was still a part of the Portugese Empire and as such was predominately Roman Catholic in outlook. The city was situated in the District of Heungchan in the Prefecture of Kwongchoufu and was about forty miles from Hong Kong. The city, as in Morrison's time, was still one of contrasting civilizations, and culture. Here one found the Western and Eastern modes of travel, their styles of architecture mixed together. The inhabitants were mainly Chinese and thus, their ways prevailed in most cases. The Portuguese treated Macao as part of their empire and even now still maintain nominal control over this city. <sup>10</sup>

From October 1902 until the summer of 1907, Macao was the headquarters of the Canadian Presbyterian Mission, known at that time as "The Macao Mission".<sup>11</sup> The work of the mission in spreading the gospel was carried on in the

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10. When the above was written the Portuguese still formed the governing body over the city of Macao. A Governor was appointed and resided there. It was only a nominal type of thing, however, as the Chinese could have taken over in all probability without too much fuss. That they did not, was only because it was not advantageous for them to do so. With Portugal a neutral in control of the city, China had a port through which trade could pass and which no foreign power would dare blockade for fear of upsetting Portugal and damaging relations with her.

11. Taylor, Historical Sketch of South China, p. 3





area around it.

92 years had elapsed between Morisson's arrival and the coming of Rev. Mr. and Mrs. W. R. McKay to Macao. The time was one of trust and respect by the Chinese towards the missionary. "It was to the Golden Age" for missionary work in China that our new missionaries came.<sup>12</sup> The Rev. Mr. W. R. McKay was born in Springville, Pictou County, Nova Scotia and attended Dalhousie University and Pine Hill and Princeton Theological Seminaries, being ordained in 1898. After serving several years in pastoral work at Gorre and Kennetock, N. S., he was appointed by the General Assembly in May 1902 as its missionary to South China. In September he married Miss Mary A. O'Brien of Noel, N. S., also a Dalhousie graduate, and that same day, left for China. They stopped in Montreal for the designation service on Sept. 16 and visited many of the Chinese Sunday Schools. They sailed from Victoria, B. C. on October 6 and arrived October 31 at Macao.<sup>13</sup> The new missionaries were warmly welcomed by the other societies in Macao. A suitable house was rented and the study of the language began immediately. A good language teacher, which was of utmost importance, was secured through the help of missionaries in Canton, as only here was pure Cantonese spoken. Most of the first year was taken up with a study of the language, of the field and of its people.

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12. Bell, In The Canton Delta, p. 6

13. Item on Macao Mission, "The Go-Between", Dec. 15, 1904



The aim of the Macao Mission was set forth in 1903 by Rev. Mr. W. R. McKay, as "the establishing of, as quickly as possible, a Church manned by native preachers. The work of evangelizing China must be done largely by the Chinese themselves. The work of the foreign missionary must be largely confined to training and superintending these native agents." <sup>14</sup> All of the future work of the mission was geared towards accomplishing this aim.

From his early study of the field, Mr. McKay came to feel that as most of the Chinese in Canada came from the districts lying to the North between Macao and Canton, the work of the Mission would ultimately have to gravitate in this direction. Also, even though Macao had a large Chinese population, no active missionary work could be done, as the Portuguese were in authority and as Roman Catholics, they opposed Protestant Evangelism.

Soon after their arrival, the Canadians were advised by the American Presbyterian Mission in Canton to confine their work largely to the Heung Shan District. It was a neglected area, in which practically no Christian work had been attempted, they said. The area was rich and fertile and it had been difficult to reach the people with the Christian message before. The one drawback, however, to confining their labours to this one district was that most of the Canadian Chinese did not come from this area and thus, the whole pupose of the Canadian Mission would be defeated,

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14. W. R. McKay, Personal letter, March 9, 1903.



which was spiritual guidance to returning Canadian Chinese and the bringing of the Christian Gospel to their home districts.

Faced with the difficulties of language and a hostile government in the city, the missionaries continued faithfully to spread the "Good News" as best they could. 1903 was the year in which the first real work for Christ was undertaken by McKay in China. During January a native of Ping Lam, Ching Kuan Tsing, a preacher for 12 years in Australia, returned home. Upon learning of the presence of Mr. McKay in Macao, he visited him and interested the missionary in beginning work in his village. Ping Lam had a population of about 10,000 and was located about 18 miles from Macao. It lay in a heavily populated area and thus afforded a vantage point in reaching the surrounding districts. This village was the first of many outstations the Macao Mission was to open.

The native and the foreigner were kindly received, and the people who had hitherto been deprived of the Gospel showed great interest in it. Dr. Liu, a native preacher in Macao, often accompanied Mr. McKay on his many trips to Ping Lam. On these this preacher would sell Bibles, and preach to the people in the market squares. The people were, on the whole, very attentive, with the Chinese who had returned from abroad, helping to pave the missionaries' way forward. In Ping Lam, the Ancestral Temple was rented for





\$2.50 mexican<sup>15</sup> a month and a promise to remove all the idols was made. This concession was granted mainly because of the prestige our native preacher Ching Kuan held as an old resident in the community. In March, Mr. Ying Ping was employed to conduct a day school and along with the usual Chinese studies, he was to instruct the pupils in Bible and Gospel hymns. After many visits and much work, there were signs of fruitage, as two young men became believers and awaited baptism. Many others were interested and were seriously considering the implications of the Gospel for their lives.

The District of Heung Shan presented abundant opportunity for Christian labour even if work there did not seem to fulfill the central purpose of the Mission, as outlined before. In the middle of 1903, Mr. McKay visited Shek-ki, the capital of Heung Shan. The population was approximately 100,000 and it was located about forty miles from Macao. It would be the central station if the mission was confined to this district.

The Chinese of the city were friendly and the presence of some Christian Chinese recently returned from Australia, provided a real opportunity for advance under Christ. These

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<sup>15</sup> The dollar unit frequently used in China is the so-called "Mexican", the exchange value of which fluctuates with the price of silver. The reason for using "Mexican" was that both China and Mexico were on the silver standard. Since Mexico's coins were of a finer quality and were prized by the Chinese over their own. Approximate value was U.S. 50¢. Spalding, Dictionary of the World's Currencies and Foreign Exchanges, Sir Isaac Pitman & Sons Ltd., Bath, England 1928



Chinese were the ones who requested Mr. McKay to visit the city with the idea of his beginning work in their midst. When he arrived, they told him that they had \$3,000 mexican for the purpose of erecting a Church in the city. The cost of building and furnishing such a Church, however, would be close to \$5,000 mexican and they wondered if maybe, the Canadian Board or some Christian friends in Canada might not be interested to raise the additional money.

They showed Mr. McKay a large new house which was available and which would have room left for residency of a Missionary. The owner of the home, however, would not wait long for an offer and so they expressed a desire for immediate action. The missionary had to have permission of the home office before any action could be taken and because of the distance and other circumstances, the reply was delayed. The owner became impatient and sold the house. The delay was regrettable, because not only was the building ideally located, but no such suitable building could be erected or bought for the price asked by this man.

There were about 100 Christians in the city of Shek-ki and these would provide a strong core about which a mission could be built. They were quite active and longed for a Church of their own. A great deal of time was spent looking for a suitable site and by September they were still unsuccessful in their efforts. Some of them were in favour of building a Christian village about a Church outside the walls



but were discouraged in this idea by Mr. McKay, who pointed out the necessity of being closer to the pagan majority of the city.

Later in the year the appeal for additional funds for their Church in Shek-ki was answered by Knox Church, Toronto, who sent the \$2,000 mexican for which they had asked. This generous gift spurred on the efforts to locate a site. A native preacher was secured who would begin work as soon as a site had been found and the Church opened. The year was to end, however, with nothing found but with hope still bright for 1904.

In Macao, the McKays did not undertake any independent work in 1903, rather they worked co-operatively with Dr. Lui, who had also assisted Mr. McKay with his work. During half of the year, Mr. McKay assisted in the Christian College temporarily located in the city. He taught Bible and Universal History one hour a day. The salary of \$200 mexican which he received was used to pay the expenses of his native assistants. McKay also preached to the foreign element of the city in English on Sundays, but when the home office frowned upon the practice, it was discontinued.

Dr. Lui was raising money to build a church in Macao, which would be called a Library, but would be used for worship as well. The Canadian mission might be able to help with this work, but to undertake anything themselves might bring about the closing of the entire Protestant work.





A native of the area had been employed as a colporteur to sell Bibles and tracts in Macao and the surrounding villages as far as Ping Lam. The people showed a great interest in the Bible and often he sold his entire stock on his trips.

Most of the work described above concerned Mr. McKay. However, Mrs. McKay had not been idle. She had been busy, supervising the Bible women, whose functions were similar to the native assistants, teaching a Sunday School class, as well as having the oversight of a Chinese school for young boys and girls, numbering between 20 and 25, who were drilled in the Scriptures, as well as the regular studies of a Chinese school.

The year ended with Mr. McKay appealing to Canada for more missionaries of both sexes. Especially, was he hoping for a male missionary, who could alleviate the load of responsibility which had been placed upon him.

During the first years of the mission, W. R. McKay and his wife had labored in co-operation with work being done by an Independent London Mission Church of Hong Kong and their native pastor, Rev. Mr. Lui. Late in 1904, however, they decided it was time that they undertook work of their own if they were going to remain in Macao.

They rented a building in the central part of the city which would be used as a church and school. The rent would be \$40 mexican a month. Part of the building had been sub-





leased at \$18 mexican a month, which reduced, somewhat, the high rent. Though the amount was still considerable, Mr. McKay felt that the central location justified the expense. The opening of this work was set for February 5, 1905, or the first Sunday of the Chinese New Year. The small preaching hall and reading room which the mission had rented the past year was to be closed and all the work concentrated in this new location. The Chinese day school, under Mrs. McKay's supervision, was also to be moved to the new site. This school operated all year and had an enrollment of 30 pupils, whose regular studies were, as in all mission schools, supplemented by Bible study and hymn singing.

In a meeting, to prevent overlapping, to which all societies engaged in the evangelization of Kwongtung were invited, Mr. McKay presented the claims of the Canadian Mission with regard to working in Sz-Yap (four districts). The American Presbyterians maintained their previous stand that the District of San Ning, was well covered by them. They were willing, however, for us to undertake work in the districts of San Wooi and Hok Shan. The district of San Ning, from which the Canadians were barred, was the region from which most of the Canadian Chinese emigrated. The one concession they were willing to grant was that McKay might keep in touch with the Canadian Chinese who had returned.

1904 was the year that Kong Moon City, the future home of the Macao Mission, was first proposed as an ideal location for the mission's station, especially as it was almost in the



centre of an area from which many of the Canadian Chinese originated.

In Ping Lam the chapel and day school had been in operation for one year and although Mr. McKay had not been able to visit and direct the work there as much as he would have liked, faithful work had been done on the part of the native workers with the result that two men and two women were baptized in 1904 by Rev. Mr. W. R. McKay and the native pastor. At this same service, Mr. McKay held his first Chinese Communion at which eight took the sacrament. The elements were dispensed in the old ancestral temple, and the Lord's Table was the altar upon which for many years incense had been burned to the heathen gods. What a change from Morrison's time when to even preach Christ to Chinese was punishable by death!

For over a year a search had been made to find a building for use as a Chapel in Shek-ki. Late in 1904, such a building was found. It was old and small and could be purchased with the money the Chinese had available. Since work had been delayed so long, while searching for this building, it had been bought rather than waiting for one larger to be found. Since Knox Churches' gift would not be needed for this work in Shek-ki if the present plan was pursued, Mr. McKay wrote in June asking if perhaps they would be willing that their gift be used elsewhere, possibly in Ping Lam, where a suitable chapel and living quarters could be purchased for the amount



of their gift. Word was returned that the Toronto Church wished their gift to be used only in Shek-ki. When this became known it was decided to pull down the old house and build an entirely new structure. The cost of construction would be close to the original quotations and the building would be more useful for the work of missions than any house ever would be. A contractor was hired and promised the building's completion in two months. This was a very optimistic promise as it took much longer, the work continuing for the rest of 1904 and part of the next year with the total cost excluding the site of \$4,000 mexican.

In September, Mr. McKay's appeals for help were answered in part by the designation, on the 16th of the month of two ladies, Miss Agnes Dickson, B. A. and Miss Isabella Little, M.D. in Montreal. They were to be supported by the Women's Missionary Society of this city, and were the first of a great list of contributions which the Women's Board were to contribute to the work of Christ in China. These two ladies left almost immediately for China. They arrived in Macao, November 22, 1904 and began the usual language study, preparing for their future work.

In December, Mr. McKay made his first trip across the Sz Yap, visiting all the Chapels that were in these four districts. He found on this journey the former President of Montreal's Christian Endeavour group, Gong Fook, preaching in his home town, and his wife running a successful school in





their home. This was a sign that the seeds sown at home in Canada had fallen on good ground in many cases and would in time bring forth an abundant harvest.

On February 5, 1905, the independent work, in Macao, whose beginnings dated into late 1904, was officially begun with an opening ceremony at which 70 to 80 Chinese were present. The services were to be continued throughout the year with Mark Wah as the native pastor. He had little grasp of the Chinese dialect spoken in Macao and little preaching ability, and since he recognized this, he did not feel able to stay but agreed to continue until a suitable person could be found to take his place.

Mark Wah received his theological training at the Theological School at Canton and was supported, while studying, by friends in Carleton Place, Ontario. This school in Canton was one where natives could be sent. It was to develop into the Union Theological College in Canton with support from many of the Protestant Societies at work in South China.

In July the Mission was fortunate in securing the services of Rev. Mr. Ue, who formerly had been a minister with the American Presbyterian Mission, and who had come to Macao for reasons of health, to take Mark's place in the Macao work. The work in this city showed great promise as ten persons were welcomed by profession of faith and by certificate from a Presbyterian Church in Canton. The attitude of the Portuguese was the best in many years towards Protestant work.



After the Sabbath services a Sunday School was held with seven classes, two of which were taught in English by Miss Dickson and Dr. Little. The other classes in Chinese were led by the missionaries, Mark Wah and a Chinese girl educated in Canton. The average attendance was about 60 or 70 pupils, which was also the average attendance of adults at the worship service.

The outstation work was carried on vigorously and with determination, with the chief event of the year being the opening of the Knox Church in Shek-ki. The new Chapel was dedicated on February 16, 1905, and had cost more than \$4,000 mexican, with one half this amount being a gift from Knox Presbyterian Church, Toronto, Ontario. This was the reason for the inscription "Knox Church" appearing over the door. Underneath this was the Chinese name Tai Pai-T'ong or Gospel Hall.

The structure was large and very suitable for the Christian work in the area. Besides the preaching space, it had rooms for a day school, women's meetings, Bible study and a home for the native pastor. The main hall would seat 200 men, while space for half that number of women was located behind the pulpit.

A quotation from a letter of Rev. Mr. W. R. McKay gives quite an insight into how different work in China was in



1905, to that of Robert Morrison's time:

"About 400 people were present at the opening service and every bit of standing room was filled. Officials of the city whom we called upon and notified of our intentions to open a church were quite friendly and promised any needed protection in our work. The officer in charge of the soldiers in the city sent a detachment to see that there was no disturbance from crowds outside on the street. He came for a few moments himself and announced to the people that the purpose of our coming was to help. His coming had a good effect on those inside as well as outside."

This native friendliness and co-operation was unheard of a century before.

Since the Chapel opened, Mr. Sun had held services every Sunday, which were well attended, as well as holding prayer meetings through the week. 19 Chinese were received on Profession of Faith as a result of his work and many more were deeply interested.

Rev. Mr. W. R. McKay stressed the need for action upon locating a permanent site for the mission's headquarters. Macao had certain advantages with regard to health and language study but these were not as great as the disadvantage it had, being so far off to one side in the districts involved.

The most central location he felt, would be the newly opened free port of Kong Moon. Its population was about 50 to 100 thousand and was in San Wooi District. This was one of the districts the American Presbyterians had practically given consent for the Canadians to work in. Besides being centrally located, a great many Canadian Chinese also came from this area.





If the headquarters of the mission were moved to this city, it would mean a large expenditure of money for land and buildings, as it was unhealthy for Westerners to live in Chinese houses in this climate. Also the presence of buildings and property would provide an air of stability and permanence to the mission and would thus be money well spent.

Dr. Isabella Little resigned from the Canadian Mission staff this year to be married. She was to remain in the work of Foreign Missions, but as the wife of Dr. Mitchell, a missionary of the London Missionary Society. Mr. McKay urged a new lady doctor be appointed as soon as possible to fill her place, as a woman in this work was of the utmost importance. Also a need for more lady evangelists was expressed, as this work, which showed great promise was being neglected. At the same time, he issued a call for more male help before any more expansion could be undertaken. His appeal for a lady doctor replacing Dr. Little, was quickly answered by the appointment of Miss Jessie MacBean, M.D.

In the fall of 1905, the Macao Mission was asked to join in an agreement with the Canton Training School. This would mean one of the mission staff supplying as a teacher or else giving a small grant of money to support a Chinese teacher. They had up until now allowed our students to attend without cost to the Mission, but this was because we had only two students enrolled. Now, however, costs of





maintaining such a school had risen and as the mission had 5 pupils enrolled, they felt the Canadians should help support the school. If the mission did not support them, the mission would have to build a school and thus spend a great deal more money than the support of a Chinese teacher would cost them.

During the year, Mrs. McKay in addition to superintending the school work in Macao, held meetings for women and also repeatedly visited the homes of those connected with the Church and school. Early in the year her Bible woman accepted an appointment in the same capacity to Chinese women in Honolulu. A woman was temporarily employed to fill the position but no suitable woman to work permanently was found.

February 18, 1906, Dr. MacBean, successor to Dr. Isabella Little arrived. Her cheerfulness and willingness to work were noticed by all the missionaries at once. On November 24 of the same year the male staff was increased by the arrival of John McDonald, M. D., who along with Dr. MacBean entered upon the study of the language at Macao.

The Mission had assumed in 1906, the charge of a school for boys and girls in which English and Western studies were taught. There were 6 Chinese teachers and between forty and fifty pupils. The school was nearly self-supporting as the scholars in the lower grades paid an annual tuition fee of \$25 and those in the higher grades a fee of \$40,





14. Miss Agnes Dickson  
1904

Dr. Jessie MacBean  
1906



15. Rev. Mr. W.R. McKay  
1902



16. Dr. J. A. McDonald  
1906



besides their board and lodgings. There was a strong desire manifested everywhere for modern education along Western lines and McKay felt that the whole time of a foreign teacher might profitably be given to the work of shaping and superintending such schools. The work was very important, for the class of people reached was difficult to reach in any other way.

In Ping Lam a building was rented for use as a chapel instead of the Ancestral Temple. The new building was more centrally and suitably located. It was a new structure, built at the point where Ping Lam connects with another large village, Wu Shek, and so was convenient for people of both villages. The owner would sell for \$700 gold and its possession would help stabilize the work here.

The attitude of the villagers had changed towards the foreigners since their first visit. While they had always shouted "Fan kwai" (foreign devil) previously, whenever the missionary appeared there were cries of "Muk sz" (the missionary) whenever they walked in the streets.

The regular services were carried on with a young preacher now taking charge with Mr. Ching just assisting. The school in the village was closed because of the missions inability to secure a suitable teacher. It was hoped, however, that the school would soon be re-opened.

The work in Shek-ki was very encouraging. Kwan Ping, who, for a time was the missions language teacher was





employed as the new native pastor replacing Rev. Mr. Sun. In the short while he had been the Church's preacher, Kwan Ping had shown himself a man of great earnestness and ability. An organ was presented by Chinese friends in Australia, which he played while leading the singing. The church was filled now at every meeting and a change had occurred in the way they listened as the Gospel was preached or sung. The result of the years work was that 11 new members joined the Church on Profession of Faith. A school was conducted in a room above the Chapel with an enrollment of about 30. Their teacher had taught in Hong Kong before this position and the mission was fortunate in securing her services. A Bible woman also had been stationed in Shek-ki and through her earnest labours the interest of the women in the Gospel was rapidly increasing.

Much time was spent this year looking for a suitable building to rent as a Chapel in Kong Moon City. It would seem at this time almost impossible to rent one. Two or three men, however, were still looking, but it was doubtful if they could find any. The reason was that the volume of business had grown so after the city had become a free port that all available space was being used for business purposes. One could buy certain shops for about \$5,000 mexican but, as repairs and alterations would be needed, this price was too much.



The necessity of entering the district was increasingly apparent as Mr. McKay travelled in the area. He felt a hesitancy about asking for funds to build and buy land when the Foreign Mission Committee was faced with such a burden of debt. However, it was a great duty and offered excellent opportunities for advance for Christ and His Church.

Dr. McDonald and Dr. MacBean, having been on the field for so short a season were not too active in mission work, because of the language barrier which as yet they had not conquered. They did take certain trips throughout the area and Dr. MacBean visited hospitals in Canton for two weeks getting an insight into the types of medical work being done. Even though she had been in China for so little time, her work was the means of entry for the Gospel into many homes which had barred it before.

Miss Dickson had been on the field for two years and her labours were more extensive. She carried on Gym classes for the Christian School in Macao as well as Sunday School class with these girls. They numbered 12 in all, six of whom were Christians. The girls after Gym class came to Miss Dickson's home for Bible study and prayer. Mrs. McKay also worked in similar work and was often assisted by Miss Dickson.

During the spring of 1907, Dr. R. P. McKay, the Chairman of the Foreign Missions Committee, while on a visit to the far Eastern fields, spent some time looking over the South China district. He visited the stations at Shek-ki and



Ping Lam and Macao as well as looking carefully at Kong Moon city and its possibilities. He was quite sure that Macao was not suitable and strongly recommended that either Shek-ki or Kong Moon be made the headquarters as soon as possible. In fact, Dr. McKay was so impressed by the two cities and their possibilities, that he recommended purchase of land in both for stations and a division of the forces to serve them. He felt that as much land as possible should be bought, allowing for future expansion as well as helping preserve the health of the missionaries. His estimated land requirement was 3 to 20 acres, but the high cost of land in the area coupled with the burden of debt already facing the Foreign Mission Committee would probably restrict the amount of land purchased. W. R. McKay urged prompt action in the granting of sufficient money for land, as well as purchase of a chapel in the city where work could be started while the station was being built.

On learning that the Macao Mission proposed locating at Kong Moon, the American Presbyterian Mission of Canton decided to hand over their work in the District of San Wooli to the Canadian's care. The following was the record of their action in the minutes of the Canton Mission:

In view of the fact that all Presbyterians in China are united in one body, and in view of the fact that the Canadian Mission will establish a strong station in Kong Moon, and that the work under the care of Mr. Fulton in three districts demands all his time, it was moved at his request that the work under our





mission in the San Ui <sup>16</sup> district be transferred to the Canadian Mission, with the understanding that a just financial compensation be made our Mission for expenses incurred in connection with the Chapels at Tong Ha, Tung Tseng, Sha Tui. <sup>17</sup>

The work thus handed over to the Canadians consisted of Chapels in some of the principal towns and villages of the district and although most were small and some but rented buildings, a foothold was gained in the district which would have taken years to secure.

The work in Macao was discontinued when the move was settled upon. The members of the Macao Mission Church were to meet with the Chinese Church with which the Canadians had co-operated and which was under the care of the London Mission in Hong Kong.

On September 24, Dr. McDonald left Macao for Kong Moon, being followed two days later by the McKays. They were to live in new Chinese houses, which had such Western conveniences as glass windows, etc., and were located at the Custom Compound about 3 miles from the city proper. These were but temporary arrangements as it was hoped that new residences could be built on a compound of their own.

The following quotation from a letter dated May 28, 1907, of Rev. Mr. McKay, sets forth what he felt were the basic needs for the station:

Another unmarried lady...is urgently needed to do evangelistic work among the women, especially as the American Presbyterians are likely to hand over its work in San Wooi to us. There ought to be a

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16. The modern spelling of this district was San Wooi  
17. See map of Delta for locations.





medical woman to work among the women of Kong Moon, especially in the silk mills and the boat population. If Miss Dickson devotes her time mostly to school work, there ought to be another lady missionary in Shek-ki to do evangelistic work in the city and surrounding area.

These were but the present requirements. After opening stations at Kong Moon and Shek-ki, there were still Hok Shan city and San Wooi, the latter having a population of 250 to 300 thousand and surrounded by 500 villages or more. It was close to Kong Moon and could be served from there temporarily, but should as soon as possible have its own station.

The needs were answered in part by the designation on October 10 of a Miss McLean and Rev. Mr. T. A. Broadfoot. It was hoped that he would go to Shek-ki along with Miss Dickson and Dr. MacBean, but the first report said he was single and as this would upset the Chinese sense of propriety, it was decided not to split the small force yet, instead they would commute to serve it.

In July the Americans handed over their work in the San Wooi district to the South China Mission. Besides the Chapels already mentioned, this included ones in San Wooi and Ku Tsing. They would continue their work until September 1 and all information and particulars would be turned over at this time. The Pastor of the San Wooi Chapel was Rev. Mr. Ue, who formerly had been the native pastor of the Canadians Macao work. He had laboured diligently in this new field and this could be seen by the increased number of baptisms



after his arrival. The compensation they asked for all the work turned over was \$2,000 mexican or \$1,090 gold. This estimate was quite low when the value of the property was considered and was actually just the money expended.

Four new missionaries, Miss McLean and Miss Le Maistre, and Rev. Mr. and Mrs. T. A. Broadfoot left Victoria, B.C. on October 31. They arrived in Victoria, Hong Kong, November 19. On the 20th Miss LeMaistre was married to Dr. McDonald in the Union Church with Rev. Mr. McKay officiating.

The South China Mission did not have a chapel in Kong Moon City, so services of worship were held in a downstairs room in one of the houses in which they lived. Most of those who attended were from the boat population <sup>18</sup> who were hearing the Gospel for the first time.

The dispensary work carried on by Doctors McDonald and MacBean did much to break down the great wall of prejudice, which was in the minds of the people against the foreigners. A small shop was rented in the city as well, and it was hoped soon to use it as a chapel and dispensary.

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18. When one speaks of the "boat population", he is referring to those Chinese who live on boats moored to the river banks. These boats contain whole families, many of whom for days on end never set foot on the shore. The children go about with little barrels front and back to keep them afloat if they should fall into the water. The number of Chinese that live under these conditions in certain areas of China often runs into the thousands. There was such a population on the river before Kong Moon City, and it is to these that the above reference is made.





17. Boat people eating a meal.



18. A tow boat passing some of the boat population



19. Hong Kong boat with boat population in foreground.







The obligations of the South China Mission towards the Theological Seminary in Canton have been mentioned previously. In 1907, however, they were pressed more firmly upon the Canadians by the following resolution, which was adopted by the American Presbyterian Mission in Canton in September:

"Resolved, that arrangements through the Board be made with the Presbyterian Boards, if possible, of the Canadian and New Zealand Presbyterian Churches to unite with us in enlarging and strengthening the Theological Seminary in order to meet the pressing needs of the Church and the evangelistic work."

At present, the Canadian students were admitted free, but this would not be allowed to continue. The New Zealand mission paid for the salary of a Chinese teacher and gave part time of one of its members to the school's work. This college was of the utmost importance to the Mission's success and thus W. R. McKay hoped the Board, recognizing this, would send additional staff so that they might assume their obligations.

Miss Dickson was busy, assisted by Mrs. McKay, holding weekly women's meetings and children's meetings and the attendance was quite good. There were at present only two schools under her supervision, one at Shek-ki, with 28 girls, plus a new boys department with 13 students, and one at Ha Lo with 25 in attendance. There was a demand for more schools but because of a lack of trained teachers, the demand had to go unfilled.

I would close this chapter with reference to two pagan festivals, which I hope will give an insight into the



polytheism of these people. The first was the curious, idolatrous and often very costly "Feast of the Seven Sisters". These were the daughters of Yuk Wong and were supposed to have been perfect models of every virtue desired by the Chinese girls. Great amounts of money were spent on effigies and feasts. The girls worshipped these sisters in the hope that their virtues might be transmitted to themselves.

The second was the "Feast or Offering to the Dead." It was an annual affair and was a noisy and costly thing. All along the streets were lighted tapers at which people burned paper mock money and paper garments while hundreds more went out to the graves with offerings of food and wine and incense. Then with loud wailings, they called upon their ancestors to make haste before the demons came and snatched away their gifts. Thus they thought they would provide money, clothes, and food for those who were dead. 19

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19. Macao Memorandum, July, August, 1907.



C H A P T E R III

THE MISSION MOVED,

THE WORK CONTINUED



## The Mission Moved, The Work Continued

The following is a summary of the major events which occurred in the mission's life between the years 1908 to 1924.

For some time after moving in 1907 to Kong Moon the mission lived in rented quarters close to the customs compound. All the time the missionaries were negotiating for suitable land at a fair price. In 1909 such a site was secured facing onto the West River. Between 1907 and 1911, the countryside was in political turmoil and the future of the mission was very uncertain. 1910 was the year in which building operations were begun on the new property and by 1912 after a great deal of trouble four houses and a women's hospital were built and occupied. In 1915 a nurses' home for the young nurses and trainees was built. Also in this year additional land was purchased on the west side of the compound to make possible the building of a boys' and girls' boarding schools. Work was immediately begun on these and by fall of 1916 these two three-storey buildings were completed and formally opened. In 1924, a new hospital for men was built as well as two more missionaries' homes. The work of evangelism went forward apace with this building program, with 8 outstations being served from Kong Moon.<sup>1</sup>

As early as 1912, some of the mission staff went to live in Shek-ki in order to develop the work already begun

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1. Shek-ki, Ping Lam, San Wooi, Tong Ha, Tung Tsing, Ku Tseng, Sha Tui, and Kiu Hang.





in this large and very important city of Heung Shaan district. 1924 was a year of real advance in the Christian work there with land being purchased for a mission compound and two houses built. Also the Kei Kwong Hospital was erected by a group of Christian merchants and the responsibility of staffing and superintending the work given into the Mission's care. The evangelistic work in this city was served mainly from Kong Moon during this time. A girls school, the Shai Kwong, was also built in Shek-ki during the years 1908-1923.

In San Wooi in 1912 a very successful girls school was opened. Its first home was an ancestral temple but in 1924 a new brick building was built inside the city wall on mission property.<sup>2</sup> These were the highlights of the life and work of the South China mission from 1908 to 1924. We must now turn to them in detail so that a clearer picture of the history and development of the Christian work in the area may be obtained.

The political scene in China at the beginning of our period was far from stable. Not only was the country being overrun by robbers and pirates who were becoming more daring all the while, but there were uprisings and strikes amongst the people of the provinces. The Manchus, the reigning dynasty, were losing their hold. The country's ruler was little more than a boy and the regent who ruled for him was not very effective. Many reforms in government were promised but were seldom instituted. These same rulers had been

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2. Broadfoot, Forward With China, pp. 184, 185



behind the Boxer outbreaks and had lost face when the movement failed in its purpose of "China for Chinese". For many years the turmoil stirred up and the anti-foreign feeling was to continue and thus to hamper and often effectively to stop further Christian advance in certain areas. The troubled times in the period under study were to be climaxed in 1925-1927 with the fresh surge of anti-foreign feeling which for most of the years mentioned stopped work on the South China field. The political unrest in China only concerns us as it affects the work of the South China Mission.

The following is an excerpt from a report written in 1911 by W. R. McKay:

The event of greatest note during the year was the revolution. Those who best know China and her problems would have been slow to predict, four months ago, that the present state of affairs would have been such as we find it today. We who are living in the midst of it can hardly realize the meaning of what has occurred during the past four months. What the future has in store would be hard to conjecture, but one thing is certain, China has taken a long and rapid stride forwards and will not go back. Her face is toward the future and not toward the past. A new China is being born. The old is passing rapidly. The new is everywhere apparent... New forms and new customs are being adopted, and China is entering on a new era and a new life.

That this statement was overly optimistic will be quite evident as one reads further.

The revolution mentioned was that which in the space of a few months overthrew the Manchu Dynasty of Emperors and replaced it with a Republican form of government. The "father" of this revolt was Sun Yat Sun, able assisted by



others of like mind.<sup>3</sup>

The fact that the leaders of this movement were Christians had opened the doors to Christian teaching as nothing before was able to do. Christianity had become associated in the minds of the people with the new government. This created its problems. Many now came and wished to unite with the Church simply because the leaders of the new movement were Christians. They had not been interested before and did not understand the need of a complete change in their life.

From the very beginning of the revolt, word was circulated that all Christian institutions were protected and that their work could be carried on as usual. However, robber bands were increased in number by the revolt and had it not been for the presence of a number of British torpedo boats, the personnel of the South China Mission might have had to withdraw. Even though able to remain, the presence of so many robbers in the area curtailed the number of trips into the country.

In 1913, a second revolt occurred and the optimism expressed in the previously quoted letter turned to pessimism concerning the possibilities for Christ in China under the new movement. The whole of China was unsettled, especially the South. From the attempted Republican government, the country had shifted to almost an absolute monarchy. Some of the provinces were in favour of a limited monarchy but the

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3. For more detailed information on this historical event see F. T. H. Pott, The Emergency in China, 1913, New York Missionary Education Movement of the U. S. and Canada or K. S. Lattourette, A Short History of the Far East, 1947, New York, MacMillan Company







19. One of the British gunboats which steamed up and down the West River and Delta region. Their main function was to protect British property and English citizens from the river pirates and robber bands. Quite often these boats anchored off the compound shore, while the sailors used the mission's playing fields for a game of soccer.



southern ones were against any such form of government.

After three years of uncertainty fresh trouble broke out. The cause was mainly an attempt to force the country to accept a monarchy. Kwongtung province was much against the move, but Tung Chi Kwong the military governor of Canton, was an obstacle. Yuan Shi Kai, the President, was behind the monarchy plot, with himself as the proposed ruler. Tung Chi Kwong, the President's friend, refused at first to grant Kwongtung its independence but as opposition to him grew he complied ultimately with their wishes. Most of the province's leaders did not trust him, however, and an army was raised to drive him from power. A great deal of fighting broke out in the cities of San Wooi, Shek-ki and Kong Moon. Pak-kaai, the port of Kong Moon, which was the mission headquarters, was the base camp of Tung's troops. A great number of hospital cases resulted so that the mission was hard put to keep up with them. After a great deal of fighting, Tung and his army left Canton and peace came for a while. During the fighting the armed bands of robbers did not lose their opportunities. People were held up in their homes, on the passenger boats, and in the larger towns. The city's gates here were closed, most of the passenger boats ceased running and business ceased. The uncertainty and risk of travelling under these conditions in the country brought the work almost to a standstill.

The political scene was not settled for many years to come and fighting among various leaders for control continued.



Each report from the mission told of constant trouble throughout their area. The lack of any central authority gave the robbers and pirates a chance to rob and plunder. They were at their worst in the outlying areas where there were no troops. Many people from these areas moved close to the compound to be protected because the foreigners did not suffer at the hands of the robbers or soldiers. This moving caused some outstations, such as Wong Chung, to close. Throughout the years 1911 to 1924, Sun Yat Sen was fighting to gain control of South China and especially Kwongtung. Up till 1924 he was still bottled up in Canton and though he would have liked to lead his troops to the North to unite China under his leadership, Chan Kwing Ming, a northerner, was ready constantly to attack the city if he were to leave. Others also were against him and because his troops were poorly paid or not paid at all they were constantly looting and thus the people who were otherwise for Sun would not help him. As our period closed he was still fighting in the South, and China as a whole was torn by strife and robber bands pillaged the country. The work of Christian missions in such an atmosphere was extremely difficult and dangerous.

In the light of the foregoing section, the work itself will be discussed under the headings of Evangelism, Education and Medical work, both in the men's and women's fields.



Evangelism: Mission Property

From the time the mission had moved from Macao to Kong Moon city, they had been constantly searching for land which would be a suitable site on which to build the mission's headquarters. Finally, in 1909 about two acres of land were secured on the West River, at Pak-kaai. It was a very well situated piece of property being close to the customs wharf, where boats from many areas thronged with Chinese tied up. Besides many craft went up and down past the proposed site every day. Between the piece of property which was secured for the site and the river was a strip of land which the missionaries wanted to buy so as to give them access to the river. The owner, however, was not willing to sell. After a number of months of negotiating, the owner's wife became quite ill and the Canadian Mission lady doctor was called in. The patient recovered under the expert care of the doctor with the result that her husband was so grateful to the foreign doctor that he promised to sell the strip of land to the mission. Thus the mission gained access right out to the River and a site upon which a hospital could be built.

Though permission to buy the land had been given, Mr. McKay was not sure the Foreign Mission Committee would agree to the price he had paid. He had bought 12 mau of land and as there were 6.6 mau to an acre, it could be seen the plot was less than 2 acres in size. The price had been \$654 mex. per mau or \$7,850 mex. for the whole acreage. The





authorized price had been \$1,200 gold per acre and the mission had paid \$1,663 an acre. They hoped that because of the suitability of the site the Board at home would agree to the purchase.

Early in 1910, plans were drawn up as to how the land could best be utilized. The plan of the proposed building can be seen on the next page. The final plan was to build four "bungalows" and two hospitals, if money could be found in Canada. The estimated cost for the hospitals was based on having separate wards and a common operating room situated in one. The cost would be \$3,500 gold for that containing the operating room and \$2,000 gold for the other. In China the separation of the sexes was obligatory and for this reason the two doctors felt very keenly the need of the two hospitals. The bungalows were to cost \$3,500 gold. The cost of the ladies' hospital and the bungalow for the lady doctor the W.M.S. of Montreal Presbytery resolved to raise themselves. By May 1910, they had raised \$2,000 for the hospital which they wanted to have built and named as memorial to Mrs. Marion Barclay, the wife of the minister of St. Paul's Presbyterian Church, Montreal. A further discussion of this can be found below in the section on medical work.

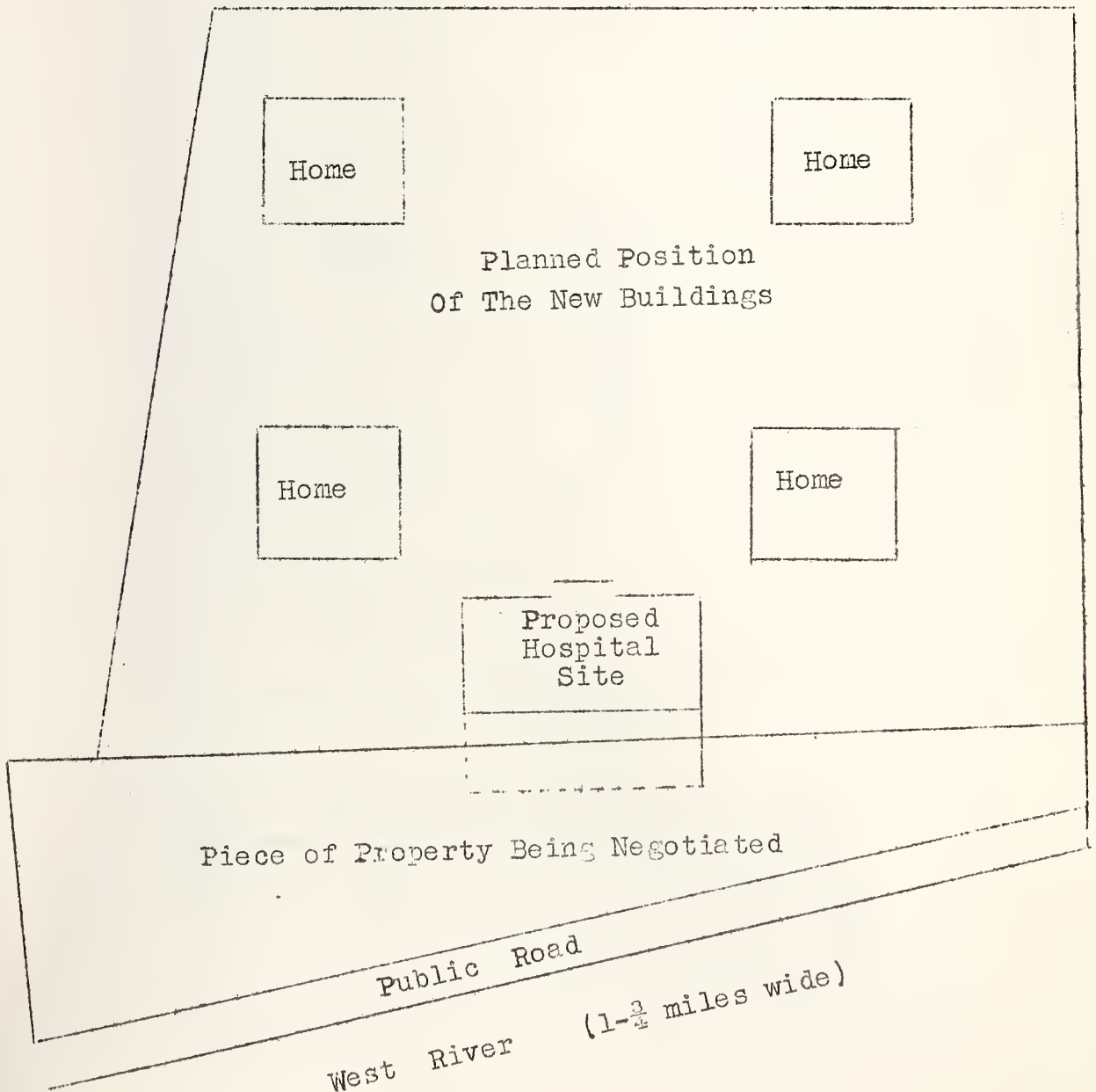
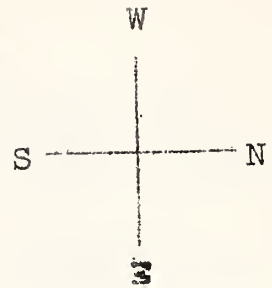
The first estimate for land did not include the price of the land they negotiated for along the river bank. This parcel of land contained 6 mau and the cost was \$1,700 gold.

A plan of one of the four houses or "bungalows" which were built can be seen on page 66.



South China Mission Property

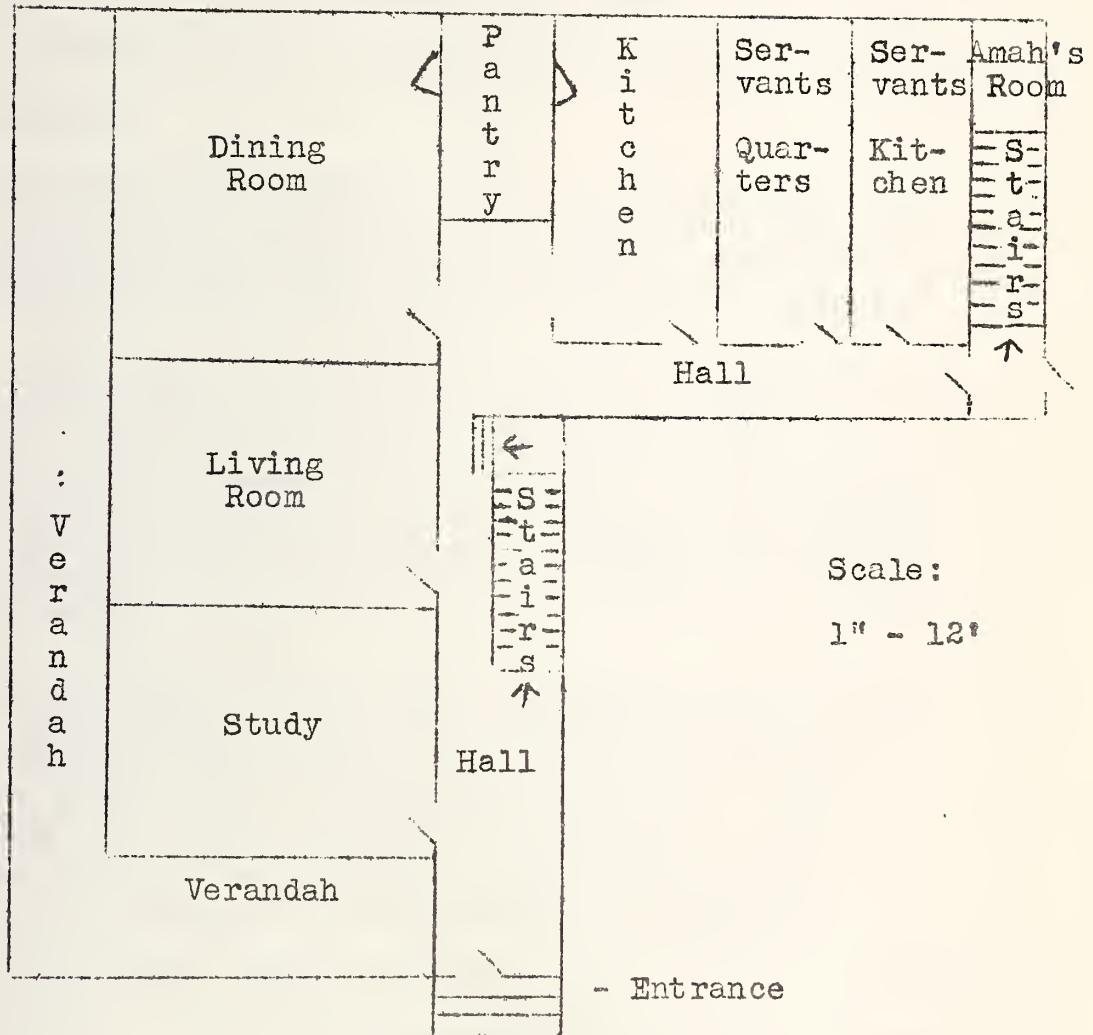
Owned and being negotiated for in  
1909-10





Plan of One of The Mission's Houses

Main Floor Plan



The top floor plan of these houses follows the same form as the lower, i.e. three bedrooms over the three bottom rooms on the left (same size); one dressing room over the pantry and a bathroom beside the dressing room over the main kitchen. The rest of the space is used for storage. The verandah is also to be found on the second floor.





Before proceeding to discuss the land available as a site for a mission station in Shek-ki, the following will give an idea of why negotiations took so long to complete in China. It is a translation of the Deed of Land and Building of one of the houses used as a chapel by the South China Mission:

Leung Ts'in Shi and her three sons, Chan Fan, Chan Uen and Chan Tau because they need the money and having consulted together are glad to take the land that the husband left, called Ts'in Toi T'ong, and sell it to be used for mission purposes.

The land and building are situated on Yung Hung Street in the second Division in the Western part of the city... The whole building and land is here sold, all the relatives having refused to buy. The middlemen Tai-Uen and Ch'un Shing are authorized to transact the business with the Canadian Presbyterian Mission... Everyone connected with the sale does so of his own free will.

As soon as the price agreed on is paid, possession is to be given. After the building has been bought, the purchaser can repair it or do as he pleases. The building has belonged to the seller; it is his own affair, and he is willing to sell it. For no reason can anyone molest the purchaser in the possession of the building. In proof of which this deed is drawn up in the 39th year of Kwong Sui.

Thus was land bought in China. All sons and daughters and relatives, no matter how distant, had to be contacted to see if someone in the family wanted to buy the land. Only then could it be sold. Since often the relatives numbered into the hundreds, one can see how land negotiations could be delayed for long periods of time and which was the cause of frustration to the Canadians on many occasions.



Permission to buy land in Shek-ki was given by Dr. R. P. MacKay, the chairman of the Foreign Mission Committee of the Presbyterian Church in Canada, at a price of \$5,320 gold for 2 or 3 acres.

Land was available in this city and the piece of property which the mission could get was about 16 mau or 2 acres in size. There were three or four houses on the property and the price of these and the land itself would bring the cost to about 19,600 mex. or about \$7,843 gold. This was the first price offered by the Chinese and probably the church could buy it for much less. The land was all ready for building as it had been bought by a Macao Company for building purposes and filled but they had gone bankrupt. Their preliminary work would save the mission this expense. It was felt that this land should be bought at once rather than waiting for any cheaper site to be found as it was not likely that such could possibly be located. The Chinese Christians of the city said that they would, if the mission desired, buy some of the houses on the land and if this were done the price of the property would be greatly reduced. One of the houses already there, with a few alterations, could be made suitable for the residency of the Shek-ki missionaries, also a saving for the home office.

The land which had been bought in Pak-kaai was low and liable to flooding and thus W. R. McKay informed the home office that filling of the land and the sinking of concrete piles under the foundations of the buildings would be required.



The residences were begun late in 1910 and the contractor promised to complete all within a year. Two were to be ready within 6 months. The plans were drawn by a Hong Kong architect for the reason that they had to be built to withstand the violent typhoons and storms of the region and the man had been doing this work for a number of years and knew how to design strong compact dwellings.

The contractor who had been building the houses died before he had finished the work on any one of them and left his personal and business affairs in such a mess that the missionaries had to finish the houses themselves, with the result that all of them cost \$500 more to build.

During the same period the danger from flooding with the resulting erosion brought to light the urgent need of building a bund or river wall along the river front. This was especially urgent if the hospital was to be built near the river. The Foreign Mission Committee at home allocated \$1,000 for this purpose but it was not enough. More was sent and the work was completed so that though flooding did occur once in a while there was not the erosion that would otherwise have occurred nor was the flooding as bad.

A request was sent in 1912 for permission to buy immediately an available site of 1-1/3 acres in size for the erection of a girls' boarding school in Pak-kaai. The owner of the site which was wanted was not too anxious to sell. The negotiations carried on for some time with the result that it was not until 1914 that the owner of the land would even talk price.







20. One of the four original mission houses. For some unknown reason these homes were called "bungalows". The verandahs allowed a maximum of fresh air, which was necessary in a tropical climate. A plan of one of these houses can be found on page 66.

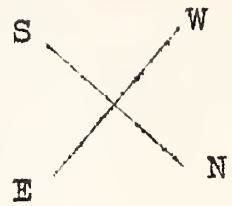




There was also available 9 mau, besides the 4 mau already being negotiated for, which would connect with a triangular piece which was already owned by the mission. Together these would afford a very compact compound and give room for both boys' and girls' schools. The price, though \$6,300 gold, would be worth it because of the compactness it would give to the mission. What the property with the proposed additions would be like can be seen on the plans found on the next page. The authorization to purchase the land came in 1914 with the money to be drawn from the \$8,000 gold they had on hand for mission work in Shek-ki, which was being held up over purchase of land. The stumbling block concerning the land in Shek-ki was over removal of a temple, which was on the land. The owner refused to have it moved for fear that the people would develop ill will against him. Then the owner would not advertize the sale of the property and would not give the usual security so the staff decided to seek legal aid in securing a clear title to the land.

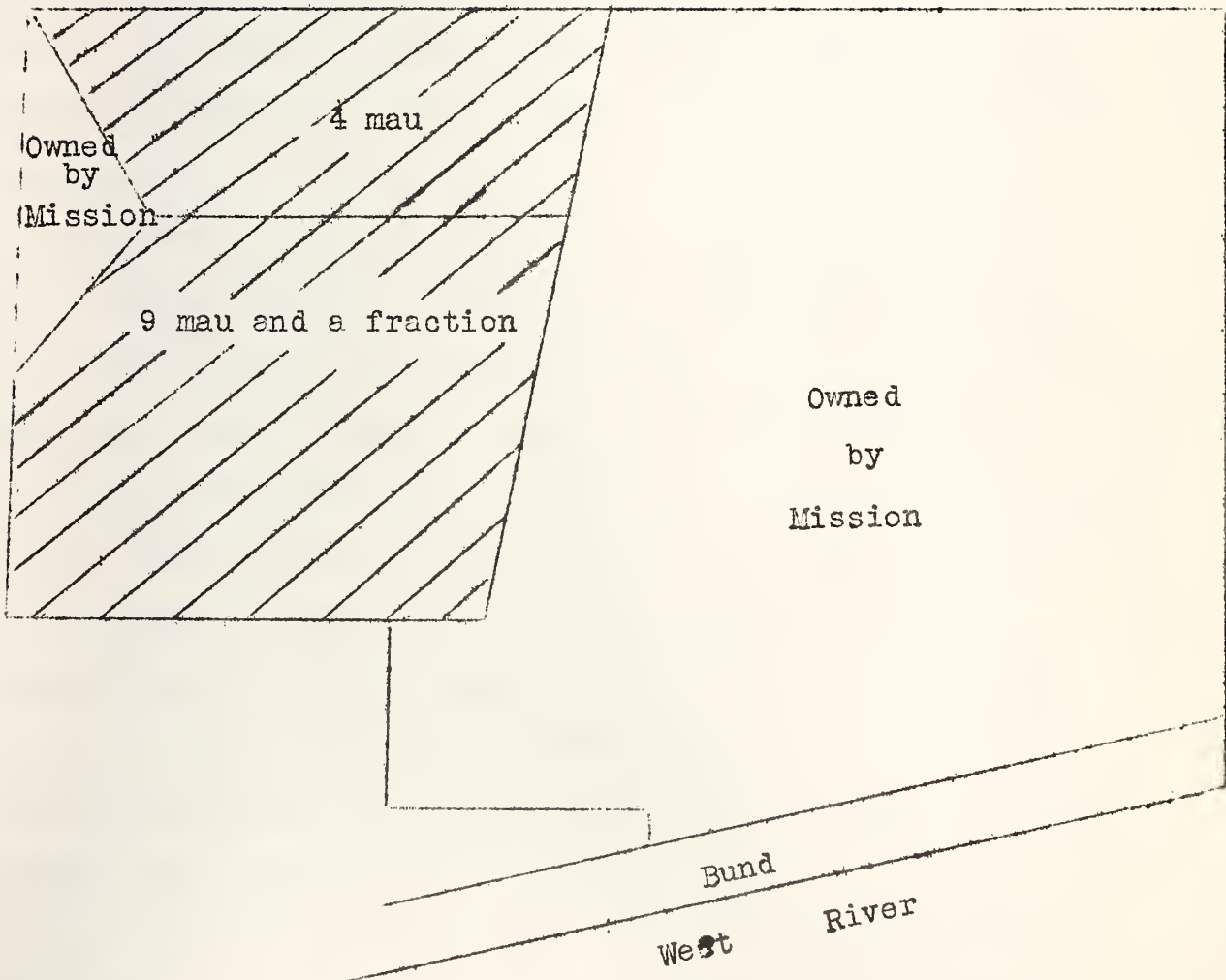
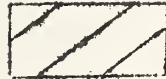
Though, as mentioned, permission had been given for the proposed purchase of land for schools and additional funds sent for the buildings themselves, the staff did not buy the land discussed above because the price was increased beyond the mission's means. Also it was not certain if a clear title could be secured for it or not. For these reasons negotiations were opened for the purchase of property to the south of the present compound. Here the sketch of the





LEGEND:

Proposed Additions:



Present Property with Proposed Additions for  
Boys' and Girls' Schools 1912-1914



mission, which follows, should be carefully watched. The mission secured lots 1, 2, 4, 6, and 8, but the owners of lots 3, 5, and 7 refused to sell. It was felt that maybe they might take lot 8, or 1 and 2 in trade so that the mission might be more compact. Lot 9 was also negotiated for but never bought. It also might be possible to buy all of the lots which would give the mission more land than was required at the time but which would allow for future expansion. In the end lots 1 and 2 and a piece of land already owned were traded for lots 3, 5, and 7. Thus the whole of the compound was together.

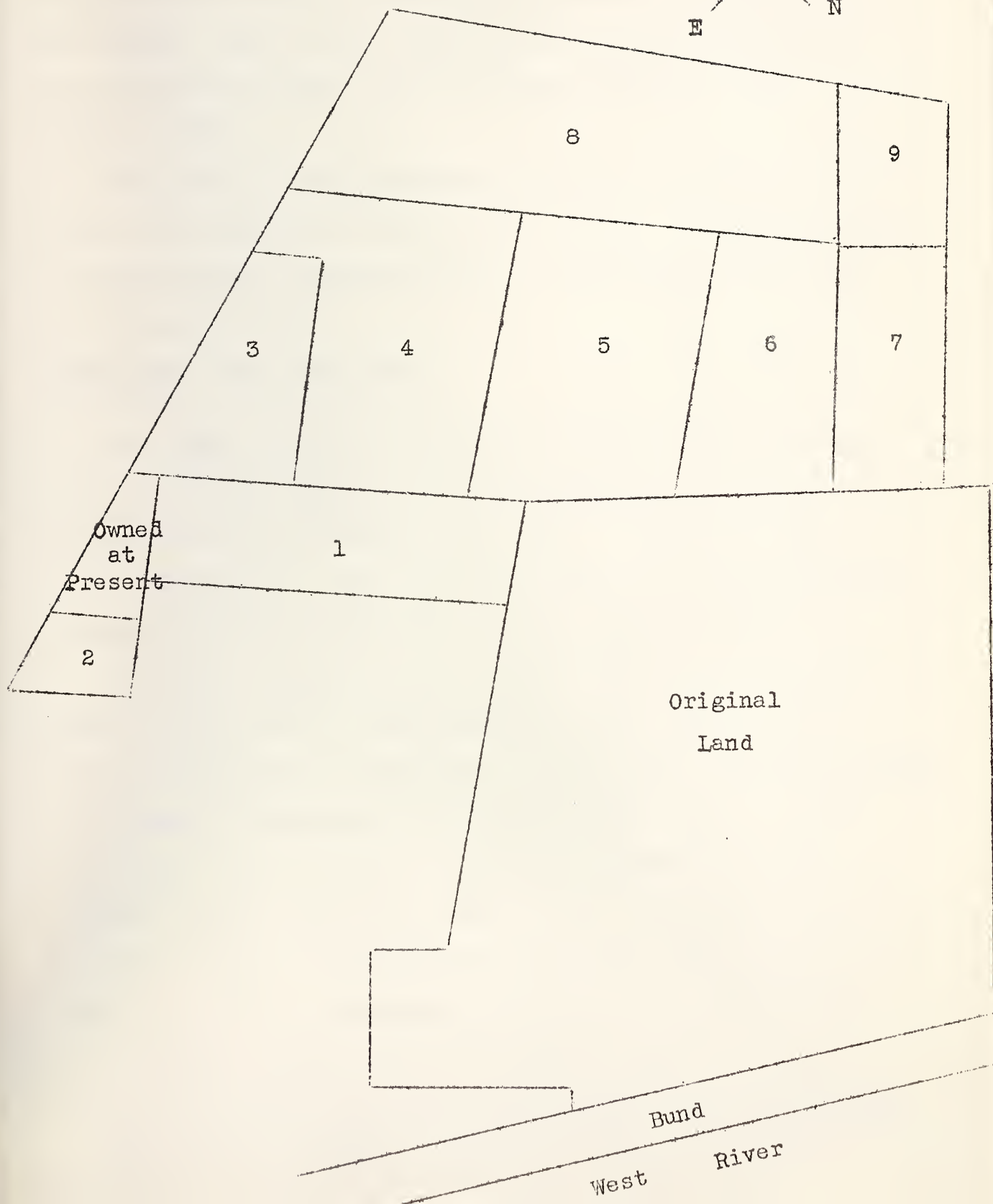
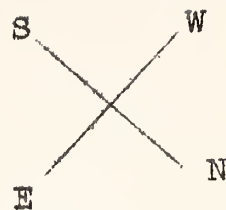
Because of a proposal to use the boys' boarding school for a women's hospital, a new site for the former was sought which would be near the Railway Station. Further discussions about this will be found in the Educational and Medical section. During 1921 negotiations were carried on concerning a small strip of land on the bund which the mission did not own and which would form an ideal site for the proposed Pak-kaai church. This property was, however, never bought and the church, as will be seen later, was built elsewhere with its proposed site being utilized for the men's hospital, and the boys' school remaining where it was.

The last two land purchases made by the mission in our period were in San Woi for a girls' school and at Shek-ki for a mission station. After a great deal of trouble, land in Shek-ki was bought. It was about 6 mau and there was about 5 mau more which were available. It was rice land and





Property being negotiated  
for future expansion - 1915





would need filling. The price of \$5,000 mex. and \$506 more for middle men and stamping of the deed<sup>4</sup> would not be too high because of its central location. The erection of residences was begun at once for the foreign evangelist, Mr. McRae. The site was close to the proposed hospital and as such would be ideal for the living quarters of the medical staff.

Thus the mission's land was secured and except for small additions, remained as outlined to its end. On the next page a picture of the complete layout of the buildings existing in 1921 may be seen.

#### Evangelism: Work Among Men

The most important part of the mission's work was the spreading of the Gospel to the pagan Chinese as well as strengthening and increasing the faith of those who had become Christians. This work was carried on by both the men and women on the mission and to their work we turn now.

The main method of spreading the faith was through the various outstations <sup>5</sup>, Biblewomen and colporteurs and the foreign missionaries themselves. In 1908 when the mission began its labours in Pak-kaai and the areas round about it there were eight outstations, as previously mentioned.<sup>6</sup> By 1909 vigorous work on the staff's part, these increased to eleven by the addition of Kong Moon city, Ngoi Hoi and Pi Tsz. The evangelistic work in Kong Moon city was held up for a time by a man who refused to move from the building which had

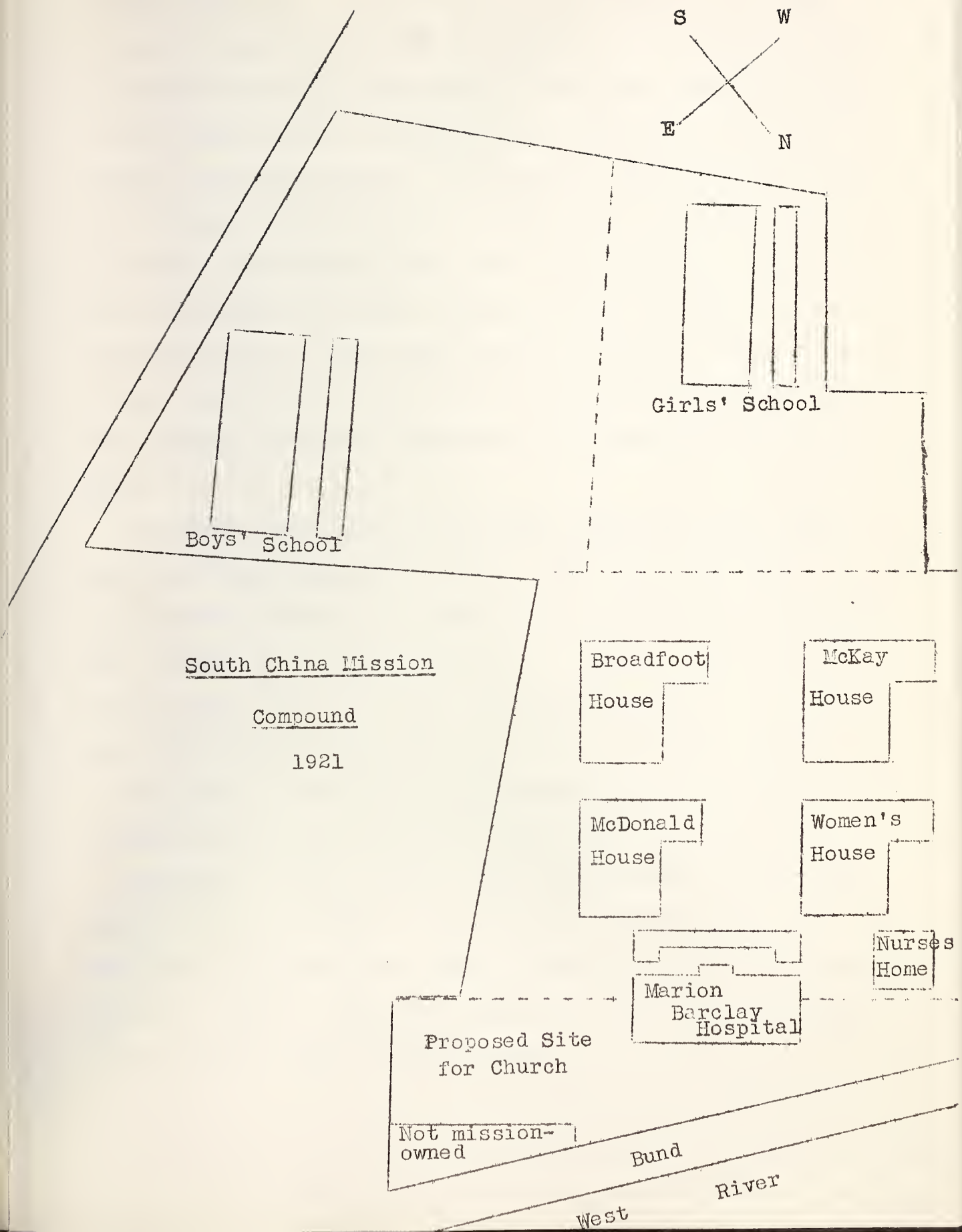
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<sup>4</sup> All land titles had by law to be stamped by the government and a fee was charged. Also no land was sold directly but through an intermediary, who also gained a commission.

<sup>5</sup> See list on page 88 of outstations served by men.

<sup>6</sup> See footnote, page 57







been purchased for a chapel and school. Finally, the mission got the authorities in San Wooi to bring pressure upon him so that he promised to move in a month. The preacher who was in charge of the work here was Mr. Leung Hod. While waiting for this man to move, a small shop was rented and 50 people attended the first service. This number grew till there were 100 attending and there was not enough room in the building being used. In March of 1910, the first service in the Kong Moon chapel was held. The services often were of the conference type in which many people took part. There was a library placed there by the London Tract Society, and Sunday School papers printed in Shanghai were found to aid the Bible Study.

In 1923, there was a fire in the carpenter's shop next door to the Kong Moon city chapel. The chapel roof was burned but as expansion was desired, they tore off the charred roof, raised the building's height by a storey, and replaced the old roof with a new one. The chapel was also to be expanded sideways because the land which the burnt shop had occupied was now available. The interior was thoroughly cleaned up, with the result that more space was available.

The work in the outlying areas was divided up among the staff. When the number of missionaries allowed each of the three male evangelists was given a district. As so often was the case, however, there were only two men on the station and so these had to bear the extra load.





Throughout the troubled times though often in danger from stray bullets, the missionaries and their native workers could move about from place to place without too much difficulty. The interest in the gospel was to be seen in all of the chapels. Men, women, and children were coming eagerly now to hear it. Some of these believed and joined the church. Others showed no signs of ever having heard, yet the seed was being sown and the speed with which so many turned from their idols showed that an abundant harvest might be reaped.

A chapel was opened in Taai Chaak in June, 1912, in a rented building. This new chapel was serviced from San Wui by Mr. Kwaan Tu Naam. He reported that whenever he went, there were gathered together great crowds of people to hear him. Many of these he said had never heard of Christ. Two of the families which formed the nucleus of the congregation were from abroad. One of these was Mr. & Mrs. Chung, a Dutch Reformed Church member of New York. The other was a young man, Mr. Churng Maai, returned from Nova Scotia. He had heard the gospel from Christian friends in Canada and had become a Christian. To the first communion service in the chapel, he brought his wife and mother and little son. The older members of this family it was hoped would be welcomed as members into the church in 1913.

If there was time, the methods of work and the chapels themselves as they were opened could be discussed. However, this would only bore and often confuse the reader. For that reason, I have chosen to discuss only the work in the chapel



at Sha Tui, as being typical of the way the Gospel was spread. The others we shall simply refer to in a general way.

To reach the various chapels, the missionary usually walked or used the train, or boat service. If he went on foot, caution was required. The pathways were quite narrow and very slippery when wet, and as there were muddy rice paddies beside them, one became quite damp if he were not careful.

The foreign missionary often visited the villages with chapels under his care, accompanied by colporteurs and preachers, as well as the native preacher stationed in the village being visited. The visits were not just for supervision and inspection, but were also to aid in further evangelization.

For example, we find in 1918 W. R. McKay visiting the chapel at Sha Tui, spending five days in the village. He had three preachers, a colporteur and several Christian Chinese with him. Here they visited the schools and had a good hearing. On Sunday the groups held worship services in the chapel. On Monday morning the evangelists with a number of boys from the chapel, bearing a red cross flag, started out for a near-by village to preach in the market square. On the way, soldiers with levelled rifles stopped the procession, accused them of being a robber band, and only allowed them to go on into the village when assured that they were not robbers but spreaders of the truth. The excitement, however, which the soldiers had aroused by stopping the group had gathered a great crowd of people at



the village square and Mr. McKay and his band of evangelists mounting the steps of the ancestral hall to face one of the dirtiest and wildest crowds he had ever seen. Their faces showed the excitement and curiosity as well as the hostility of the people. The Chinese preacher spoke for 40 minutes, but because of the excited nature of the crowd and because of its size, no tangible results were noted.<sup>7</sup>

This shows one method often used, as well as some of the dangers and difficulties which the missionaries and their native helpers encountered.

A contrast to the work described in Sha Tui was reported, concerning a visit to Tong Ha chapel by W. R. McKay. Here he found a completely different atmosphere. Not only was he able to visit all the schools, averaging 4 a day for 3 days, but a travelling theatre was in town which made the street performance above unnecessary. Rather the chapel was used and the people gathered together in it to hear the Christian truth proclaimed. There was generally speaking a very good hearing given by the people to the message.

Similar work was carried on in all of the other chapels both by the natives and the foreigners. A great deal of effort was used to get the people of the chapels to give a greater degree of support. Some of the chapels such as Tong Ha, which were raising their own funds for repair work, were doing much in this way. Others, however, were quite content with things, as they were at present, and continued to rely on the Canadian mission for funds to carry on.

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<sup>7</sup> McKay, letter of April 8, 1918





Another method of spreading the Word among the Chinese was the use of a native evangelist who travelled about holding meetings in the chapels. With him would also go a colporteur who sold parts of the Scriptures.

In 1920, Dr. and Mrs. Goforth, American Presbyterian evangelists, visited the South China mission and its churches. His message was spoken for the benefit of the Christians and helped many of them to see the weakness of their lives. It also reached over 150 adults who were baptized and 40 children.

The following comes from the 1922 report of the South China mission and describes how a chapel or outstation was opened:

As a result of some street preaching in the villages and market places early in the year, an encouraging opening has been made in the large district of Hak Tong. One afternoon after speaking to a crowd of people... a woman came up and said her mother-in-law was anxious to have the Christian workers go to her home. They went and found that the woman had heard the Gospel a number of years ago at the Wesleyan Mission in ... Fat Shaan near Canton. The years passed with no further opportunity to hear the truths of the Christian religion. They told her that some of them would return next day, and asked that she gather together her relatives and friends. The next day, being Sunday, two men returned to the village. They found the house crowded with people... They listened attentively and said that they would be pleased to have others go and speak to them, offering their home as a meeting place. During the early summer someone went out nearly every week,... to visit in the homes of those who came to the meeting... For the past 6 months a Biblewoman had been living with them in the home, teaching all who came. Mr. Hoh Iu Ting, our preacher in Chui Lin, goes there once a week to hold a service. A shop has been rented in the market place and opened as a reading room. Next year regular services will be held there.

The work of evangelization under the care of the men was carried on as well in the two large cities of Shek-ki and



San Wooi, and to the work in these areas we turn now.

As was mentioned before, Shek-ki had early been designated as the site for a mission station similar to that at Pak-kaai. The difficulty of securing land here was the main reason that no foreign staff had been placed in the city as well as the fact that the staff in Pak-kaai was never large enough to warrant a split in the forces. As early as 1912, however, certain members of the mission had gone to live, often for long periods of time, in Shek-ki. Mr. Duncanson spent 5 weeks in 1912 in this city and wished he could have stayed longer, as Shek-ki he believed, was, as no other city in China, ready to accept Christian teachings. The lack of mission homes was the reason why no foreign staff was stationed permanently in Shek-ki. The results of the few visits plus the constant work of the native preacher, Mr. Shi, were very encouraging with many people being baptized as well as many others studying the faith and its implications for their lives. Church membership was not easy to obtain. Only after a period of instruction and examination were new members admitted. This applied of course to all the churches, including Shek-ki.

The church in Shek-ki was built in 1904 with money from the Chinese and from Knox Church, Toronto. The services were always well attended and the people listened very attentively to the message. The result was that in 1915, 49 adults and 13 children were baptized and 107 new members were accepted. 32 others were enrolled after examination as enquirers.



After many years of fruitless search for land to build mission houses, the mission secured a Western style home, built by a returned Chinese for the use of a missionary in Shek-ki. This was to be only a temporary arrangement, however, while a suitable site was located. In 1918, Mr. and Mrs. Duncan McRae moved to Shek-ki, taking the first step towards the establishing of a second station in South China under the Presbyterian Church in Canada. As the work grew, the old church became too small and the people saw the need of a new and larger building. On the Sunday previous to March 14, 1917, it rained and yet the church in Shek-ki was full to overflowing at both morning and evening services. The following day they held a congregational meeting to discuss methods of raising money to enlarge the church. Their plan was to buy up the adjoining property and more if possible, if they could secure the necessary funds. There were only a few present, but a very profitable meeting resulted, after which an elder accompanied the minister as he called upon all the members seeking pledges of financial support. In a few hours they had secured pledges of \$1,200 mex. with hopes of raising a total of \$2,000 mex. in Shek-ki. The rest of the money which they needed they hoped to secure from wealthy business men living in Canton and Hong Kong who were members of the Shek-ki church and former residents of the city. The funds were gathered together and a wing as planned was added to the existing church. Thus the available space was greatly increased and the work could be pursued more efficiently.





Even with the unsettled political conditions a great deal of evangelistic work was carried on from Shek-ki in the years after Rev. Mr. D. McRae moved to the area. Over 16,000 portions of the gospels were sold by his colporteurs and he and the native pastor visited schools and villages. In one of these they were told, "All the village's idols were drowned some months ago in the fish ponds, because they had seen that the idols were powerless to help them."

As the result of one of these visits to Sha Chung by Duncan McRae a new church which paid its own minister's and Biblewoman's salaries was opened in October. Many men of this village were wealthy men and for some time some of these had supported a Biblewoman and teacher at their expense. Now they decided they would have a church and built a very substantial one for \$20,000 mex. It had room for a school on the ground floor and an auditorium on the second storey. The church was one of the finest in South China, having an organ, a belfry with a bell and a large clock.

On the day of dedication about 4,000 people gathered. 1,000 crowded into the auditorium which had seats for but 700 people. There were brass bands and representatives from heathen and Christian schools. No opposition was evident, which was a remarkable change. For if five years before a church had been built, any higher than the neighbouring buildings, it would have been torn down. The people of Sha Chung, however, seemed proud of their building which could be seen for many miles.





One Sunday in January 1919, a very distinguished visitor came to the church at Shek-ki after the service had begun. With a blare of trumpets and the noise of soldiers coming to attention, a sedan chair stopped outside. Out of it came a tall man clothed in black who entered the church. Dr. McDonald who was present told Mr. McRae that the visitor was the Chief Justice of Canton. He was asked to speak to the people. After telling them that he was a Christian, the Chief Justice delivered an address to the people. The three main points were, Jesus Christ was the only hope for man, Jesus Christ was the only hope for the nation, Jesus Christ was the only hope for the world. He also spoke to gatherings in the chapel in the afternoon and evening. On the platform with him on these later times were many officials, most of whom were not Christians but who were friendly and whose very presence told the people they endorsed what was said. Thus typified the new attitude towards the Christian work which was everywhere evident.

The work of evangelism in San Wooi was the oldest of the work under the Canadian care, having been started by the American Presbyterians in 1873. When they handed the work over to the South China mission in 1908 the work was very run down. The mission sent over to this area a native preacher, and a Biblewoman. Their labour in 5 years time had made the chapel the very centre of the Christian people's lives. So much so that they thought if the chapel were more attractive, better work could be done. So they raised \$175 mex., tore down the old chapel roof and put in a new one, coloured the walls and painted all the woodwork, with the result that San Wooi Chapel was in 1913 the most attractive of all those under the mission.



The remodelling work also increased its size so as to seat about 300 people. There was also space for a sitting room and night classes and rooms for the native pastor and his family. The name of the preacher at San Wooi was Mr. Hwan. He had a very full program with various study groups, mid-week meetings and hymn singing periods. His influence in the area was very great and many were led by him to accept Christ.

The work in Pak-kaai was also pursued with vigour during this period. The chapel was in a room of one of the houses first lived in and later in a small shop. Most of the evangelism in this region was carried on through the educational and medical fields and so will be discussed in those sections.

#### Evangelism: Work Among Women

The W.M. S. workers and the wives of the staff members also carried on extensive work among the women and children of the various outstations. Under their care was the superintending of Sunday Schools and the spreading of the gospel by their visiting women in their homes during which the good news was discussed with them.

The work often carried on under the women's supervision could not be done by the men. Much of the work which they knew should be done had to be left undone because of the scarcity of trained Biblewomen to carry forward the initial work begun by the missionary.

In the first half of 1913, there were 6 Biblewomen, by the end only 4 were still with the work. This shows how



great the need for more trained women was. Especially when one realized that these four were responsible for the whole 3 regions under the missions care which had an approximate population of 2,000,000 people.

In Pak-Kaai, Mrs. McKay held a Sunday meeting for women during 1914 and Mrs. McDonald held Thursday meetings, since returning from Canada. Besides, Sunday Schools were held by the native workers, assisted whenever possible by the foreign staff in the centers of Shek-ki, Kong Moon, Ngoi Hoi, San Wooi and Ha Lo.

In 1915 Miss Dickson lived part of the time in Shek-ki, coming to Pak-kaai only for a rest and change. Miss Reid itinerated through the outstations, often being gone for several days at a time. She tried to strengthen the Christians faith and to reach the non-Christians with the message. Miss Reid was effective in this work and liked it very much.

An example of how the Chinese women helped spread the Gospel was Chung Laan Henng, a Biblewoman. She accompanied Miss Reid on most of the latter's evangelistic journeys and was a faithful worker. The woman was a good speaker and possessed tact and good judgement and was unceasing in her efforts to win others to Christ. Distance was no barrier to her if there were inquiring souls. Besides these trips with Miss Reid, she also held Bible study in the village of Ma Uen every Wednesday. Miss Chung also visited regularly in the villages of Hog Tong and Tsin Lin holding services wherever doors were opened.





The foreign women used every opportunity that presented itself to proclaim the Word. An example of this is to be seen in an event which took place in 1916. One of the women was visiting a village during an idol festival, which cost each family a great amount of money. The village was full of women from the countryside. Seeing this, the mission worker went to the chapel and began to tell them about Christ. Many came and listened attentively and seemed quite interested in the Gospel story.

Rather than discussing the work of each station and its staff, one typical person from the missionaries will serve this purpose. Such a person was Miss Agnes Dickson, who was responsible for the Sunday School in Kong Moon city, and also for conducting a women's Sunday meeting there. In addition, a Bible study group was placed under her care when Miss McLean left the work in San Wooi city. Tung Tseng and Tong Ha had no resident Bible woman, so that the work was hampered, but Miss Dickson's visits were much encouraged when the women turned out in large numbers to the meetings. The evangelization of Shek-ki was also under her supervision and regular monthly visits were made. One of the Biblewomen, whose labours she oversaw, went regularly to Tai Chung to visit the women and to teach them the Christian way.

The women's work had suffered from the political chaos as no other work in South China. It was hard to get from place to place. Miss Dickson had a very difficult time in 1915 in securing permission to leave Shek-ki; in order to



get the 30 miles or so to Pak-kaai, she had to go down to Macao and then back up the river to the station. In 1918, the fighting slackened and the Biblewomen visited all the outstations preparing them for an evangelistic campaign on a national scale. They also set up classes for enquirers. New Biblewomen each year were added to the staff which numbered 9 in 1917 and 11 by 1919. The classes conducted by these workers had greatly aided the entrance of the Gospel into the homes of non-believers. They did much to inspire also, the lay women so that they saw their responsibility to those outside the church, with the result that they began to bring others to hear the Word. Thus at every examination service there were large numbers of women seeking to join the churches.

As the number of stations grew, the work was divided up among the staff keeping in mind the prior responsibilities of those who were married. These were given duties close to home while the single ladies fields of labour were more extensive. The number of villages which the ladies entered compares very favourably with that of the men's.<sup>8</sup> In such a manner was the Gospel proclaimed, men and women and children were brought into the Kingdom, their lives changed and

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<sup>8</sup> The outstations served by the ladies of the foreign and native staff were as follows: Kong Moon city, Pak-kaai, Hop Teung, Ngoi Hoi, Ma Uen, San Wooi, Taai Chaak, Shek-ki, Ping Lam, Ha Lo, Sha Tui, Tung Tseng, Tong Ha, Wong Chung, Shui Naam, Chiu Lin, Ling Tong, Hop Tong. The outstations served by the men were: Shek-ki, Kong Moon city, Pak-kaai, Ping Lam, San Wooi, Tong Ha, Tung Tseng, Sha Lui, Kiu Han, Ngoi Hoi, Taai Chaak, Sha Chung, Chiu Lin, Wong Chung, Hop Tong, Ha Lo and Pei Tsz.





21. The woman on the left is Mrs. McKay, the wife of the mission's founder, Rev. Mr. W. R. McKay. On her left is Tung Sz Ku, one of the mission's Biblewomen. She was one of the first employed by the mission soon after arriving in Macao in 1902.





brightened by this new hope. In spite of the state of lawlessness, opportunities for evangelism which presented themselves were grasped and a very encouraging harvest for the Lord was reaped.

In 1912 a story of faith was brought forcibly to Dr. MacBean's attention. The story concerned a young girl in her teens, who was a convert of the South China Mission. Her family were all pagans and treated her with contempt. She planned to go to Canton to train to be a teacher in one of the mission schools but her family had other plans. A marriage was contracted with a pagan husband but she refused to go to his house unless he became a Christian. He then demanded the refunding of his dowry, saying he would not marry a Christian. This angered the girl's family. They tried everything to break her faith. They starved her at first, then they beat her with sticks of fire-wood. Nothing, however, would bring her to renounce her faith. It was after one of these beatings that the Canadians learned of the girl's heroic Christian stand. They visited the magistrate, who commanded the family to stop. The girl was to become one of the mission's most faithful teachers.

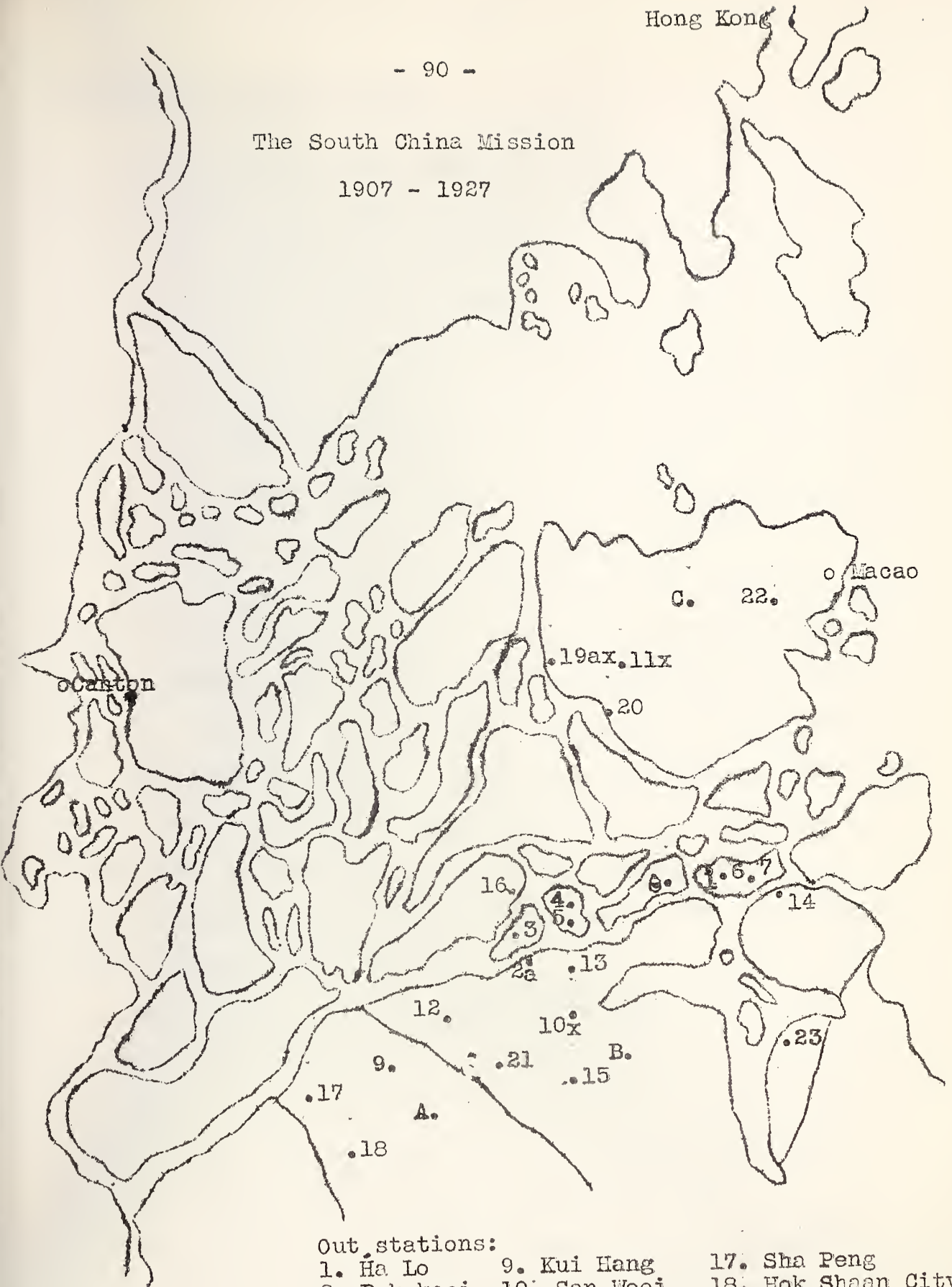
This work of spreading the faith among the Chinese was furthered by two other agencies, the schools and their teachers, and the hospital and its doctors. To the work for Christ which they did we now turn.





## The South China Mission

1907 - 1927



## Out stations:

- |             |                |                    |
|-------------|----------------|--------------------|
| 1. Ha Lo    | 9. Kui Hang    | 17. Sha Peng       |
| 2. Pak-kaai | 10. San Woi    | 18. Hok Shaan City |
| 3. Chui Lin | 11. Sha Chung  | 19. Shek-ki        |
| 4. Ngoi Hoi | 12. Tong Ha    | 20. Tai Chung      |
| 5. Ma Uen   | 13. Kong Moon  |                    |
| 6. Sha Tui  | 14. Wong Chung | 22. Ping lam       |
| 7. Mui Kok  | 15. Taai Chaak | 21. Tung Tseng     |
| 8. Sam Kong | 16. Hoh Tong   | 23. Pi Tsz         |

## Legend:

## Districts:

A. Hok Shaan

B. San Woi

C. Heung Shan

x-self-supporting

a- main stations



Education: Mission Schools

The educational field entered by the mission at its very beginning was a great aid to the spread of the Gospel story. For children, the staff found, would go home and tell their parents the Christian story and so the Word was spread. There were two types of schools established by the missionaries. These were boarding schools for boys and girls and day schools. Later they founded kindergartens for the toddlers, especially in Pak-kaai. The schools were scattered throughout the area, being generally found with each chapel.

When the mission moved to Kong Moon city in the fall of 1907, Shek-ki with 28 girls enrolled and a boys department of 13 students. The other school was at Pei Tsz where 16 attended. Many of the outstations were asking for schools but there were no qualified teachers to take charge and until such were found these opportunities would have to wait. Late in 1909 another school was opened at San Wooi, when a teacher became available and others would follow when native teachers were trained.

In Kong Moon city two houses were rented for use as chapels, dispensary and girls and boys schools. Except for the work at Shek-ki, no new boys schools were opened till 1910 when two schools were opened at Ha Lo and San Wooi. The women supervised most of the schools at first, Miss Dickson in 1910 having four, with a total enrollment of 97, in Shek-ki, Pei Tsz, Kong Moon city, and Pak-kaai. Miss McLean was in charge of the new school at San Wooi



with 45 pupils enrolled, mostly from heathen homes. By 1911 there were 13 schools with 329 students coming under the mission's care.

In 1912 a boys' boarding school was opened in Kong Moon. A teacher was secured and accommodation for 25 boys was rented. Mr. Broadfoot was asked to take charge of the school as principal. As this would be in addition to his regular evangelistic duties and as he did not feel qualified for educational work, he declined this new responsibility.

The government issued at this time very strict regulations concerning the operation of schools in China. All boys must wear caps and uniform suits and the girls must wear shams, which were long, loose coats like dresses which buttoned down the side. All the students must attend special government meetings and the school was responsible for its pupils whether in or out of classes. In 1913 a new building was secured for the girls school in Kong Moon. It was larger, cleaner and much closer to the chapel. Thus the prayer meetings and Bible study for the 34 girls were made much easier.

Throughout the period between 1908 and 1923 the number of schools increased. To go into detail in naming these and giving the dates would only be confusing to the reader. Rather suffice it to say that by 1923, there were 13 day schools and 2 boarding schools, having developed from the original two schools mentioned before. Until the mission came with their schools, the condition of education in China was deplorable. Native schools were poorly equipped, with





the pupils supplying the desks, books, and slates, and were held usually in the ancestral hall. The teacher was usually old and quite unsuited to his task, giving more attention to his tobacco or opium pipes than to the students. Besides these clan schools, there were also the private schools which were opened in rented rooms. Boys and girls in a few cases were crowded into the poorly lighted and unsanitary houses. They paid a small fee in rice or vegetables to the teacher who was usually a mission school graduate.

Seeing these conditions and the possibilities well run schools afforded the mission decided to begin schools where scripture would be taught along with a modern system of education with well trained teachers, graduates of the Union Normal School of Canton. The majority of the 13 schools opened were for girls because these had been ignored in the past by the Chinese themselves. In addition to the regular curriculum, the scriptures were studied and because many students were pagans the school was the means of entry into the home for the Gospel.

Let us look at the educational work in two day schools, in San Wooi and Shek-ki and the two boarding schools in Pak-kaai. The last two being the most important of the mission schools will receive the most attention. The curriculum of the boarding schools was similar to that of the day schools with slight modifications.

The school in San Wooi was the most successful of the day schools conducted by the mission. Miss McLean who had



charge of the school when it was opened in 1912 was largely responsible for this success. It was at first conducted in an old ancestral temple. The enrollment beginning at 45 steadily grew till by 1923, there were 80 pupils or more in attendance. The Chinese teachers in the school were very well trained and quite efficient, with the result that the school's name became so well regarded in the district that after moving in 1924 into a new two-storey brick school, there were over 100 girls in attendance and more wanting to enter but not able to do so because of lack of room. There was opened a new primary school for boys in San Wool in February of 1914 in connection with the Chapel. From 40 to 50 boys attended. One teacher taught full time here and two others part time. Mr. Leung, the preacher, taught Bible to the boys.

The other day school was in Shek-ki and was one of the oldest of the mission schools. Some years after it was started, a group of Christian business men felt that they should help the mission in its educational work as they were planning to do in the medical field. Thus they organized the Shai Kwong girls' school. The name means "the light of the world" and many of the girls who attended this school became just such a light in their homes and villages. There were about 75 girls enrolled, being taught by efficient and well-paid native teachers. The foreign staff aided these schools whenever possible by teaching the girls such subjects as music, English, and the Scriptures. The school was paid for



entirely by the Chinese including the salaries, thus relieving the mission of a great deal of monetary responsibility.

The two boarding schools in Pak-kaai were early upon the minds of the missionaries. The boys school was begun while still in Kong Moon, but it was not until 1912 that thoughts were directed to the establishment of one for girls. Immediately negotiations for land were begun but as was always the case in China, it was not till 1914 that the owner would discuss price and then because of the arrival of the San Ning Railway, price of land rose beyond the mission's financial abilities. However, in 1915 the mission was able to buy land for the girls' as well as boys' boarding school<sup>9</sup> and plans were immediately drawn up to build two brick schools. The cost of the girls school in Pak-kaai was to be raised by the W.M.S. The plan was to move the boys' boarding school from Kong Moon city to Pak-kaai, so that the work of both could be supervised more efficiently.

The need for new quarters for the boys' school operated in Pak-kaai in connection with the rented chapel is to be seen by the following excerpt from a letter of W. R. McKay, May 15, 1913:

We have experimented for over one and a half years in boys' educational work. The first school was in a small rented building and even though we have moved to larger quarters, we are crowded out. Many boys who desire to attend have to be refused. The fact that the fees were raised from \$3 to \$5 a week does not help. There are 45 boys attending many of whom are from Christian homes and who could be led into Christian work in the future.





Work on the two schools was started late in 1915 with the contractor promising an early completion. However, he was not financially stable and his firm failed and the work was tied up for about 2 months. Another contractor was hired and the work was now expected to be completed in four months.

On September 1 the boys school was opened with about 80 boys enrolled. Mr. Broadroot, having reluctantly consented to take this further responsibility, was in charge of the work. The rooms were large and airy so that the pupils and teachers should be comfortable, winter or summer. The classrooms had all the modern equipment possible and ample light. There was room for about 100 students in the school. The finished building was larger than that planned for originally but the increased cost would be met by the larger revenues from students. The school was of brick construction and was three stories high. Verandahs ran along the length of one side of each of the floors to allow for plenty of air in the summer. The hope of the mission was that with the larger school it might be made self-supporting in the near future. The fees, though low to begin with, were to be raised as the school was made more efficient. The girls' school was similar in size and plan to the boys school.

It would be well for us to learn something of the courses these children took. The studies for the main part were similar to the other mission schools with slight changes because of better equipment in Pak-kaai. The boys school







22. Boys in Uniform in front of their school



23. Students at recreation



offered the lower primary and higher primary courses as did the girls also. These courses were designed to allow the graduates to go on to higher grades and many did. The students came from many parts of the country and from all kinds of home environments. All came eagerly to learn and prepared to enter energetically into the life of the school. The boys were initiated into team sports such as football, baseball, volleyball and basketball. They also enjoyed the field day, competing with each other in all the events. They loved to put on their khaki school uniforms and march behind banners and flags, keeping step to drums and bugles.

The regular school day was very full for the boys. They arose at 6:30 a.m. and were in the classroom by 7:30 a.m. One hour later they all assembled together for morning prayers where one of the teachers led them in the singing of a hymn, in the reading and explanation of a portion of the scripture and in prayer. At 9 a.m., they had their morning meal. From 10 to 12 and from 2 to 4 they were in classes. Here they studied arithmetic, English, music, hygiene from the medical staff, Chinese classics, drawing and science and Bible study. The evening meal was served at 5 p.m. After an hour or so out on the playing field the boys assembled in the classrooms for study. At 9 or 9:30 p.m. lights were put out for the night. Mr. Broadfoot was principal of the school but felt keenly the need of a qualified teacher to do this work so that he might return to evangelism. His wishes were answered in 1921 by the appointment of Mr. H. W. Becking a teacher, to



take over the position of Principal of the boys school. The staff of teachers in the boys school was made up of Chinese, and foreign missionaries giving part time to special fields of study in which they were specially qualified.

The girls' school was run much along the same lines as the boys. Discipline was of a high order and life in the school was very varied. They played such games as volleyball, and basketball and entered with a great show of enthusiasm the gymnastics and physical drill.

The government curriculum was followed and the schedule was like that of the boys. They received regular Bible study and instruction in music, hygiene, English and other classes in the classics and science and arithmetic. Many of the teachers in the school were graduates of the mission schools. The Principal of the girls school was the daughter of Mr. Yip, a very influential Christian of Shek-ki.

Both schools on Sunday arranged their program for the students so that they would come to appreciate what a day of rest was. There were Sunday School classes for the students and all were expected to attend the regular church services held in the Pak-kaai chapel, morning and evening. Everything possible was done to confront the students with the necessity of making a decision for Christ in their lives.

It is hardly possible to exaggerate the influence for Christ upon the people, their homes and towns as every girl and boy went home as a bearer of Christian light and truth. There was little limit that could be placed upon the good





which could be done if the proper equipment was provided as people were eager for their children to attend the Christian schools. In 1919 one man placed four of his daughters in the girls'school. In other schools many students were being turned away even though temporary mat sheds had been put up.

The leadership of the Christian work in China, it was felt, would be in good hands and should prosper as the graduates of the mission schools returned to fill the responsible positions for which they were now qualified.

During 1923 a fresh wave of anti-foreign feeling began and the attendance in the schools fell off. Also the government was building and equipping better schools where there were no fees. For these reasons it became harder to get new students, yet on the other hand those who were enrolled were there with a purpose; namely, to learn about Christ and of how they might serve him in China.

#### Medicine: Mission Hospital and Dispensaries

The medical work was divided between the Foreign Mission Committee and the Women's Missionary Society. Though each had separate fields of labour their work was so integrated at times that we will discuss them together.

It was Dr. McDonald who was the first to arrive at Kong Moon city in 1907 and for some time to come the medical work in this area was to be the means of spreading the faith where the evangelist previously had been refused entry. The work was hampered at first by a lack of supplies. Dr. McDonald had his own but these were not adequate. He needed at once



an eye examining set and a microscope.

Medical work had been begun in ~~Shek~~-ki before the move to Kong Moon city. It was not a settled work but was carried on in a dispensary on certain days when the respective doctors could be there. This work was carried on after the move to Kong Moon city.

New medical work was soon begun after the move to Kong Moon city. A dispensary was opened at Ngoi Hoi, one of the outstations and the doctors visited here once a week. Others of the outstations such as Chiu Lin and San Wooi were also soon to have dispensaries carried on in their midst.

The major medical field was in Kong Moon city at first, being transferred to Pak-kaai in 1912 when the hospital was built. Before its building the medical workers had taken a few in-patients in temporary wards in their Kong Moon city dispensary but many more could have been helped if more room had been available.

The dispensary in Kong Moon city was a former druggist's shop. It was about 14 feet wide and 60 feet deep. The building was wholly inadequate for the people who flocked to it from the country side, and the need of larger and more efficient quarters was quite evident.

The hospital which was completed in 1912 had a very interesting history. When the mission laid its original plans, it was to build two hospitals. One of these would have an operating room and would cost \$3,500 mex. and the other would have only wards and would cost \$2,000 mex. The two



hospitals, one for men and one for women would be side by side so as to facilitate the use of the one operating room.

The W.M.S. of Montreal Presbytery, who had already raised the cost of the women's home on the field, decided to raise the full amount of the women's hospital also. They wished the hospital to be a memorial to Mrs. Marion Barclay, a minister's wife and honorary president of the St. Paul's Presbyterian Church auxiliary of the W.M.S.

The women's offer was accepted with thanks by the Foreign Mission Committee and the mission in China and the plans as mentioned before were drawn up. In 1911, the cost of the hospitals had risen by close to \$1,000 gold (Canadian currency) and further increases were expected.

A survey of the land owned by the mission was made in this year to determine the positions for the hospitals. This showed that there was too little space available at present to build two separate wings unless further land was bought. The mission council decided that it might be well also for convenience to have one hospital building with separate wards. Thus when either of the present medical staff were on furlough the other could still keep the whole establishment going. The rising costs, the lack of land, and the ideal of greater efficiency were the reasons why in 1911 the Staff changed their former plans and notified Canada that there would be but one hospital built.

The W.M.S. who contributed so largely to the cost of the hospital were greatly concerned over the changed plans. The





hospital which they hoped would be a memorial was to have been a ladies hospital only. Thus they insisted that the hospital which was built if using their money must be called the Marion Barclay Hospital. This stipulation was agreed to and the building of the hospital was begun in 1911 and completed in 1912.

The land for the hospital belonged to a Chinese man, who had planned to build a warehouse on it. Since this would bring him a fair profit he refused to sell it at any price. If he were to build as he planned it would shut the mission off from the river. However, the mission was able to buy the land because of a sickness in the owner's family which the mission doctor cured.<sup>10</sup> The mission upon purchasing the property changed the proposed site of the hospital to one partly on this new property which would bring it closer to the people's attention.<sup>11</sup>

The new hospital which opened June 27, 1912 was a fine two storey brick building. It had wards for 35 patients and could admit 12 more in an emergency. Besides the money sent by the W.M.S. and Foreign Mission Committee, \$2,500 mex. was collected from the Customs staff in the way of fees from medical service given by the mission doctors who were the custom's medical supervisors and other fees from the rich natives towards its erection.

The work of medical evangelism for men and women was carried on in these quarters from 1912 to 1921. In the latter

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<sup>10</sup> See p. 63

<sup>11</sup> See plan on p. 65





year the number of cases coming to the hospital was so great that plans were set on foot to increase the accommodation without expending too much money.

After a great deal of discussion certain proposals were put forward. It was decided that the existing hospital should be given to the men and the boys' boarding school be turned over to the women as a hospital. The boys' school would be re-located apart from the compound and increased in size from accommodation for 100 to 200 students.

There were a number of reasons for the decision. First the boys and girls schools were too close, especially when the boys were on the playing field or practising on their bugles. Secondly the W.M.S. work would be consolidated in this way. Thirdly, the hospital was better suited for men's work. Many passers-by stared in the windows and with women this was objectionable while with men it did not matter so much.

Dr. Jessie MacBean and the W.M.S. in Montreal were not too happy over the above proposed readjustment. They did not, however, give too concrete reasons so the council decided to petition the home Board for permission to go ahead with the plans. However, the purchase of land for the new school was to become the stumbling block. No suitable land could be found at a fair price. Thus it was found that the present school would have to remain that a new men's hospital would have to be built on land in front of Dr. McDonald's house<sup>12</sup>

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<sup>12</sup> See plan on page 75



and the proposal to build the new Pak-kaai church on this site would have to be scrapped.

Plans for the new men's hospital were immediately drawn up and approved by the home Board. Tenders were called and a contract let. The troubled times kept the contractor back as he could not always get his bricks. Also the chimney at the brick kiln collapsed and because the Chinese were slow to repair the damage, it caused a 5 month delay in building the hospital. Thus it was not until 1924 that the new men's hospital was finally opened.

Before proceeding to a discussion of the methods of medical evangelism there was a very interesting development in the medical field which occurred in our period in Shek-ki.

This city was quite large but it had no hospital operated on the Western style. There was only the South China Mission's dispensary which was after all, for a city of 250,000 people, quite inadequate. Early in 1919, a group of Chinese businessmen of Canton, Hong Kong, and Shanghai, who were Christians and former Shek-ki residents decided that there should be a large hospital in the city as well as schools and houses for the foreign staff. When the mission heard of the interest these men had, they made arrangements to meet with them. After much discussion, the businessmen agreed to buy land and raise the cost of building the hospital now and the schools and homes later. There was one stipulation, which was, that the Canadian mission was to supply a doctor and supervising nurse and later teachers for the schools. The proposed hospital





24. Men's Hospital in Pak-kaai



25. View of the compound in 1933





was to cost \$50,000 gold and immediate plans towards buildings and site were begun. The mission on its part sent Dr. Wannop and Miss Batty as their doctor and nurse. The latter did not go to Shek-ki immediately as there was no housing accommodation available. The Chinese, like the foreigners, had run into difficulties concerning the purchasing of land. Dr. Wannop, however, waiting for the hospital to be built, opened a dispensary and so kept the people's interest alive. It was not until our period ended that land was bought and the hospital built. There was room enough for only the hospital on the land so the foreign staff would have to live elsewhere. The hospital was opened in 1924 officially with Dr. Wannop as head doctor and Miss Batt as superintendent of nurses and the nursing school.

Thus the medical units were built. The work of healing and of evangelization which was carried out through them will be the conclusion of this chapter. The medical work was at first under the care of Dr. J. McDonald, and Dr. Jessie MacBean, ably assisted by native nurses and doctors. As time passed, additions were made to the staff. Nurses came to help train new native nurses and other doctors to relieve the burden which the two doctors already mentioned carried. Thus, by 1923, there were two male doctors and two female doctors. By these additions the hospital work could continue without interruption when the members' furloughs came. Previously, it had been necessary to close one or other side of the work when the respective doctors went home on furlough.



The native nurses were under the care of Miss Shearer, who also looked after the training school. This gave the doctors more time to minister to their patients.

The political troubles affected the medical work greatly. It caused both increases and decreases, increases when fighting was in the hospitals immediate district and decreases when it was in the missions areas because the people were afraid to go to the hospital. However, as their fears were conquered, they came in increasing numbers. So much so, that soon patients were put on the verandahs and even in a mat shed which was built to house the overflow. The deserving cases the doctors did not charge, but those who could pay were charged a small fee.

Christ's message reached thousands of Chinese through the hospital's work. When the patients recovered, they returned to their villages sounding the praises of the doctors and nurses, which brought confidence in the foreigners' work, as well as taking back the Gospel and tracts and Scriptures to tell their people. In this way, the Christian message was radiated far and wide and the Kingdom's work was accomplished by medicine.

An example of how the Kingdom was furthered may be seen in the following story.

One of the mission's Biblewomen, Au Taam Ku which on one of her trips through the countryside, came across a small deserted waif who was more dead than alive. The child suffered from lockjaw and that very day had been given by the parents



to the grave diggers to be buried, thinking it was dead. The grave diggers, while pursuing their task, dropped the box which caused the baby to cry. The men, in terror, returned the child to the parents, who out of fear had abandoned it. The parents were recently returned from Canada and were very superstitious, not having had any contact with Christian teachings in North America. Au Taam Ky brought the father, mother and child to the hospital where Dr. McDonald and Dr. Ue, a Chinese doctor, successfully treated it. The child then caught pneumonia which the doctors cured. The parents upon seeing their child restored to them were brought to see the folly of their former life. They claimed that they had murdered their child but God in his mercy gave it back, forgiving them for their sins. Thus the medical work and the tireless task of a Chinese woman brought a new spiritual life to another family.

Throughout the period and for years to come, the plea from the medical staff was for help in training adequate native doctors. The work was more than they could handle efficiently themselves.

The sort of problem which the medical staff met each day is illustrated by this case. A mother brought her baby, who was ill to the hospital. The baby was deathly sick and when asked why she had not brought it before, replied that the idols had said that today was the right day. The baby died and a life which might have been saved was lost through centuries old beliefs that a pagan idol had power to tell the right or wrong season for doing anything.



C H A P T E R I V

ECEUMENICITY AND POLITICAL TROUBLES





## Eccumenicity and Political Troubles

The ecumenical movement was quite evident in China during this period and the Canadian Mission joined in many of these Union efforts. The first of these to be discussed was in the field of education, being typified by such co-operative institutions as the Union Theological College, the Union Women's Normal School, the Canton Christian Hospital and Medical College of Lingnan University.

The Union Theological College in Canton was one of the first ecumenical projects begun by the foreign mission staffs in China with 8 of the mission societies at work in South China supporting it in some way or another. The Canadians who identified themselves with every Union ideal, early joined this venture. At first they contributed financially to its support, then they supplied a teacher for a time. The site of the college was in Pak Hok Tung a suburb of Canton and many fine buildings were erected. The True Light Seminary where Biblewomen were trained was close by. The ideal behind the Union Theological College was the training of effective native preachers for Christian work, not for any one denomination. The work of this College was very important. If adequate native pastors were not trained the foreigners might as well leave China for there would then never be an indigenous Chinese Church. At this time there was a shortage of such men and much work was being left undone as a result.



At one point in 1913 Mr. McKay went himself to teach in the Fa Ti Seminary, which was founded by the American Presbyterians but to which all other Presbyterians in Kwongtung contributed. The Foreign Mission Committee at home were against his going but he felt that because the mission's students were attending, the mission should give the Seminary some help. Later, because of the pressure of work in Pak-kaai, he had to leave the seminary and return to the station. A Chinese teacher was engaged to do his work and the mission paid his salary of about \$300 gold a year. This seminary was the forerunner of the Union Theological College.

The course of studies in the Union Theological College was thorough, being much like that of any Western Theological Institution. The courses were as follows:

- (a) Exegesis of and Introduction to the Books of the Old and New Testaments.
- (b) Theology, Philosophy of Religion Ethics
- (c) History, History of the Christian Church, History of Religion
- (d) Pastoral Theology, Homiletics, Religious Education, Social Service<sup>1</sup>

In 1917, there were a number of students enrolled in the college from the Canadian area of work and their academic achievements were encouraging. However, it was the three men who graduated that were the means of bringing the most joy to the missionaries' hearts. For now it was possible to open two new stations in areas before untouched and so

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<sup>1</sup> The Canton Union Theological College, Constitution and By-Laws, p 6



Christ's Gospel was spread. The third student returned to help in his home church.

In the Union Women's Normal School the Canadians also took part. It was an institution for the training of young women teachers to supply the demand in the various mission schools of the province. The site of the school was in the Western suburbs of Canton, with a number of fine buildings. The available space in these, however, was far from adequate. There was not an inch available in 1920 for classrooms and matsheds had to be set up for this purpose. Many more fine young women eagerly waited to enter when additional room was provided.

In 1923 there were 43 Normal School students and 23 primary students. The Primary Practice School was made up of street urchins from a near-by village. The Normal School pupils managed the school themselves and did all the teaching. Thus, they were able to gain experience. A Kindergarten was opened in another adjoining village in an ancestral temple which the people gave rent free. The Normal School students also were responsible for this venture. They went out on Sunday as well to the villages about Canton and formed Sunday Schools helping in this way to spread Christ's story. The Canadian mission helped this work by lending the school a teacher. Miss Langrill was there in 1923, being responsible for classes in primary methods and critic teaching. Also, she had classes in Chinese methods, including composition, writing, reading, arithmetic, geography, history and Scripture.





Her work was later carried on by Miss B. Cairns of the same mission.

In the Union Medical Training Plan the mission also was very interested. For many years the doctors had pleaded for the setting up of such, by which young men would be able to obtain their doctor's degree. It could be established, they felt, as part of the Canton Hospital which was the oldest mission hospital in China, being founded by Peter Parker in 1838. For many years effective work had been done for the training of women doctors through Hackett Memorial College, and a similar institution was what was desired for men. They had been able to receive some medical knowledge through the Canton Hospital's school, but not full training. After the founding of the Lingnan University, a Christian University in Canton and the building in 1935 of the Sun Yat Sen Memorial Medical College, the young men were provided with the means of securing a medical degree. In the Canton hospital Dr. J. O. Thomson was head of the surgical department. He was a Canadian Presbyterian Missionary and the son of Dr. and Mrs. Thomson who had done so much in Montreal to stir up interest in the founding of the South China Mission.<sup>2</sup>

Before one can really understand the problems of Union which arose in the South China field, one should have an understanding of how the Mission council of the South China Mission was operated.

This council had complete control of all matters pertaining to the work of the mission. Membership on it was

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<sup>2</sup> See chapter I



restricted to those who had been on the field one full year and had passed the first year exam in Chinese. The male members voted on all matters while the female members only voted on matters concerning the women's work. This was changed, however, in 1923 when the women were allowed to vote on all questions. The council met on the first Monday of each month. The annual meeting was held in September at which the new officers were elected and the next year's estimates passed. The officers were a chairman, recording secretary, and corresponding secretary and treasurer. Having this before us, let us proceed to the Union problem which occurred when the Congregational, Methodist, and Presbyterian Churches came together in 1925 to form the United Church of Canada.

On the mission fields the Union movement, which had been proceeding for some time in Canada, was watched with a great deal of interest, especially on the South China station. Here a great deal of discussion ensued as to what position they would take on the issue. For a long while the outcome was not very clear. There were some who were for union and some who were equally against it. Then there were those who though saying they were against union really were not very sure. Those who were opposed gave as their reasons that they did not wish to see the Presbyterian Church pass out of existence and also that they and their Church stood for the fundamentals of the Christian faith. The anti-unionists wrote a letter to Canada in 1924 which was circulated quite



widely by similar forces in Canada. They were endeavoring to get the people at home to believe that the South China Mission as a whole was against the proposed Canadian Union. The anti-unionists were Mr. and Mrs. B. D. Armstrong, Dr. J. MacBean, Miss Reid, Miss Crockett and Miss Dulmage. The Unionists were Dr. and Mrs. Wannop, Rev. Mr. and Mrs. Broadfoot, Rev. Mr. and Mrs. W. R. McKay, Dr. and Mrs. J. A. McDonald, Rev. Mr. and Mrs. D. McRae, Dr. and Mrs. W. H. McClure, Mr. and Mrs. H. W. Becking, and the Misses B. Cairns, F. Langrill, and Dr. Victoria Cheung. Because of the distance between China and Canada and because of the letter which the anti-unionists had written, the Home Board almost gave the South China property to the continuing Presbyterian Church. However, early in 1925 when the Unionists learned of the letter which the others had written and of the impact it had on the home people and the proposal to leave the station to the Presbyterians they also wrote a letter and sent it to Toronto. The result was that the property was retained by the United Church and continued under their care until the mission closed in 1950.

The union movement in South China and especially in Kwongtung province actually grew out of troubled times. As in other parts of China, mission work was disrupted during 1925 to 1927 by waves of anti-foreign and anti-Christian agitation. Property loss, however, was not very high. More about this will be given later in the chapter. At this juncture, it is sufficient to say that this agitation or





extreme national feeling was one of the principal factors leading to a union of Christian work in China.<sup>3</sup>

In Kwongtung province, the Presbyterian Churches had formed quite early a United Synod with a number of Presbyteries. In these were the missionaries and native pastors under American, Canadian, and New Zealand Presbyterian Boards to name but a few.

In 1921 the American, Canadian, and New Zealand Presbyterians were approached by the London Mission, the American Board, the United Brethren and the Scandinavian Societies to see if a union of all the Societies mentioned could be worked out. This union would be called the Church of Christ in China and would be an integral part of the United Chinese Church of all China. Its area of operation would be in those provinces within which the participating societies were working. The first three of the societies had been planning for some time such a united church for the province of Kwongtung along the Presbyterian form of church government. However, when the other churches sought to join, the plan was changed slightly. The Church of Christ in China would be divided into a Provincial Council (Synod), a District Council (Presbytery), and a Church Council (Session).

A great deal of discussion followed the first interview. It was the intervention of the wave of anti-foreign and anti-Christian feeling which swept over China in 1925 that brought matters to a head and action became of the plan was of utmost

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<sup>3</sup> Bell, In The Canton Delta, pp 13, 14





importance. The importance of setting up the church was that if the foreigners were forced to leave the country, the Chinese would have the organization needed to carry on the work.

Thus in 1925 there was set up in Kwongtung the Church of Christ in China with the aforementioned societies participating. The new church was to be a Synod of the larger United Chinese Church of all China. This latter Church met in its first General Assembly in Shanghai in October of 1927. Here the new constitution was drawn up and adopted. A number of Boards were organized, such as the Home Mission Board, the Board of Education and the Medical Board. The leaders of the Chinese Church then invited all the missions to entrust to the new church the work formerly administered by their mission councils.

Some of the missions did this immediately while others were not willing to move so quickly. They felt that if the Chinese were not ready for all the responsibility which the work required, then the work of a lifetime for some of them would suffer. The South China group turned over the evangelistic sphere quite early to the Kwongtung Synod of the Church but for a time kept control of the administration of the Medical and Educational fields.

There was a great deal of discussion in the first meeting over what relative position the constitution would give to the foreigner and what relation they would have to the newly organized church. Some felt that as long as the Chinese Church was receiving large sums from foreign lands, some of the



foreigners should have a place on the executive and different boards of the Church. Others, who were far wiser, felt that if the constitution read that way the ideal of a completely autonomous Chinese Church would be destroyed. Their ideas were approved and the foreigners had the right, but not the necessity of appointment to any position in the church. Thus, a new Church for China as a whole was born with features much like the United Church of Canada, which had been newly formed two years before.<sup>4</sup>

Earlier it was said that the Church of Christ in China grew out of troubled times. This was so and to these we must now turn. We have already seen something of political upheaval between 1911 and 1920, as it swept China. The trouble now was very different. Where before it was aimed at internal evils, now it was directed in the form of anti-Christian propaganda and anti-foreign feeling towards the outside.

The trouble probably actually began in 1921. In this year, Dr. Sun Yat Sen disagreed with the Northern leaders and declared Kwongtung province independent setting himself up as China's President. He was very limited financially and to secure his position he appealed for a loan from the Government of Hong Kong. This they refused to grant. Thus Dr. Sun turned to the only other source, a former friend he had met while in the North in Shanghai, Michael Borodin, who was an agent of the Soviet Government. Borodin saw an opening for Moscow and Sun's appeals for financial help were answered,

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<sup>4</sup> Broadfoot, Forward With China, p. 208



and the Soviet were now able to add many more agents to their Consular staff in Canton. Another source for propaganda was the founding in Moscow of the Dr. Sun Yat Sen University. No matter who was directly responsible for its building a great stream of handpicked Chinese were soon going to it and returning, proclaiming the doctrines of Communism. They founded cells, especially in the schools and army. Next the labour movement was introduced to China and strikes spread everywhere. The farmers eagerly looked towards the communistic state for relief of their poverty. Street parades with banners such as, "Down with the Y.M.C.A." or "Down with Christianity" were not going to help the Christian work. Posters were put up with similar themes. Boycotts and strikes against foreigners for their protection from the interior to the coast.

Much of the anti-foreign feeling was directed against Christianity. In some places Churches and schools were entered and furniture wrecked and the Christians insulted. Several hospitals were closed, including the Canton Hospital, which had been opened for 90 years.<sup>5</sup>

The troubled times were slow in reaching Pak-kaai. Most of the people were not communists and felt no resentment towards the foreigner. When the trouble boiled over in 1925, all the British were told to leave and all did leave except Mr. McKay, Mr. Broadfoot and Dr. MacBean. These stayed to keep the Chinese from looting as well as keeping some of the

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<sup>5</sup> Broadfoot, Forward With China, p. 212





work going. Dr. Wong, a former native doctor, returned and began to stir up trouble. He was not very popular with the people and because the military leader wanted to arrest him, he left town. However, pickets came up from Canton and prevented food and Chinese from going to Hong Kong or to the hospital. Thus Mr. McKay closed the men's hospital and went to Hong Kong. Mr. Broadroot left soon after and Dr. MacBean went to live at the Customs House. The compound and work thus was closed except for a few cases in the women's hospital, which Dr. MacBean visited from the Customs House each day. In July, this hospital was also closed and the compound shut down.

In August of 1925 Dr. McClure returned to Pak-kaai to let Dr. MacBean leave. She did not want to go but because pressed by the customs officers, she did leave in late August. Dr. McClure continued to visit the hospital and compound doing odd medical work and watching, lest looting take place. Many pickets were in the port and because of them, a constant guard was maintained by the officers at the Customs House. Also, no supplies could be landed because of the pickets. In fact, the customs officers and Dr. McClure were confined to the customs compound by them and the doctor was not able to visit the compound during the month of September.

However, the Chinese wanted the hospital opened, because a great deal of sickness was about. Thus, Dr. McClure in October of 1925 was allowed to visit the compound. He found that thieves had been in the houses and women's hospital. So



to stop the thieves and to open up the work, he decided to move back to the mission property. Here he stayed, spending the nights in the men's hospital. The Chinese as mentioned before, wanted the hospitals opened, but on their terms. These were that the Chinese should have control of administration and should have a medical doctor on the staff. Dr. McClure, however, did not think they were ready for such a move. Things were quieting down as 1925 ended and Dr. McClure moved his possessions back to the compound and in November, Mr. Broadfoot returned from Hong Kong to resume his work. Thieves were still active even with people living on the compound and the only way to prevent them from walking off with everything, was to set up a patrol on the grounds at night. The servants had gone when the trouble began except for two or three of those who had been with the mission for a long time. The others had left in fear of the pickets who could be very cruel if they caught any native working for a foreigner without one of their permits.

Two incidents of cruelty on their part were reported in 1925. The first involved one of the coolies who was employed by the mission to carry firewood etc. into the compound. He was a Christian and had been with the mission for many years. On a certain day soon after Dr. McClure returned to live at the station in Pak-kaai, this coolie went out for some firewood. He passed the pickets who did not seem to notice him, but when he returned with a load of wood they set upon him, took away the wood and beat him severely. Though they warned



him not to return to the compound, he paid no heed to their warnings and after treatment for his bruises was soon back at his work.

The second incident concerned the mission's preacher at the Pak-kaai chapel, whose name was Chau Yan Sham. He was taken by the pickets in chains to Canton and there put into jail. The cause of his imprisonment was that he refused to stop his efforts to spread the Gospel. While he was in jail, he was beaten severely several times as well as being badly treated in many other ways. All this was done in an attempt to get him to stop his preaching. Instead it only seemed to spur him on, so much so, that he began to preach to all the prisoners that were in the jail. He was making such an impression on many of them that the authorities set him free and he returned to his work in Pak-kaai.

Thus the pagans tried to stop the inevitable spread of the Word.

In early December, 1925, Mr. and Mrs. McKay returned by way of Canton and the tow boat to Kong Moon. This was just a barge with rooms for sleeping towed by a launch. Dr. Cheung arrived back from Canton on December 13, by similar means of transportation.

As the scattered missionaries returned, work began, in early 1926, to return to normal. The hospitals still remained closed because Dr. McDonald could not get an official to issue him a "ko shi" or notification to post on the hospitals. Thus only a few patients could be admitted and Dr. McClure





was forced to be dispenser of medicines and doctor and general nurse. The doctors and Mr. McKay began to go out into the country on short visits and found it quiet and the people not antagonistic to them.

In the years which followed, it took quite a while for the people to forget the anti-foreign and anti-Christian feelings which had been stirred up by the Communists. There were very few patients and pupils in the schools. The work, however, did go on in the face of all the difficulties. Food supplies had to be smuggled in, as the pickets would take all they found, also pirates on the river were worse than ever. None of the boats were running because their owners feared the loss of them and the goods they carried.

These troubles kept the families of the staff from coming to Pak-kaai to live. The schools were opened in 1926 and a few pupils returned. Rice and fuel for the schools was difficult to secure because the people, for fear of the pickets, would not sell to them.

In Canton on a visit, Dr. McClure found very encouraging signs. In this centre of extreme anti-foreign feeling, one could see only order and the people did not notice a foreigner as being out of place. The church in Canton also was progressing, and out of the trouble, generally, had come strengthening.

The troubled times still were evident in the Pak-kaai district. The government was very upset over the missions opening their schools. They founded a school to compete





with the Canadian's and were teaching Communism in it.

In 1926 the Baptists in Wiuchow had to close their hospital. The Chinese sought complete control of it and the Baptists who were against union of any sort refused. They were never part of the Church of Christ in China and were not in favour, as the Canadians were, of the Chinese running their own work. They must at length come to see that the day for foreign control of Christian work was over in China. It was hard for many older missionaries to realize it but of necessity they must accept it.

The pickets did everything they could to hinder Christian work. They frightened the servants, captured the supplies, and beat the coolies who worked for the mission and invaded the compound. This upset the routine and brought fear to the servants' minds. On Christmas of 1926 the service in Pak-kaai was well attended, but the anti-Christians held a parade about the Chapel and made speeches threatening to tear it down. On the same day in another of the stations chapels in Ping Lam, they did break in and beat the preacher and Bible-woman and broke everything, including the organ. It was obvious the trouble was not over.

The compound was closed in mid-April, 1926, for over a month. At the end of this period it was reopened and work commenced again. Visits were made to certain outstations for medical calls and spiritual uplift and many patients were treated. The hospital was painted and patients admitted, the schools opened and pupils enrolled. The nurses training



plan was put into operation and after a year's training were examined. As the year drew to a close the work for the first time in three years was back to normal. The people flocked to the hospitals and the doctors and evangelists were able to go out into the countryside on long trips staying many days in various villages and towns. The pickets were very scarce but troops were numerous and caused a bit of trouble. It was not until 1928 that the staff's families were able to live in Pak-kaai and the single ladies able to return to their work.

The hospital in Shek-ki had been built and opened in 1924 and placed as had been said, under Dr. Wannop's supervision. During the troubled times, the hospital had been without a foreign doctor and had been run very inefficiently. There was a union among the nurses and salaries had risen. Thus each year the hospital had shown a loss. The directors of the hospital wanted the mission to send a doctor again, but the home board was not in too much of a hurry to do this for a number of reasons. First they were not sure they could spare a man. And then, it was not certain if the hospital could be run efficiently because of its size and the salaries paid. Lastly the union of nurses made dismissal of any impossible.. The situation seemed hopeless and so for the time being the Shek-ki hospital was left on its own till the situation had been clarified at home as well as in China.



C H A P T E R   V

REORGANIZATION AND WAR





## Reorganization And War

From the adoption in 1927 of the constitution of the Church of Christ in China, all evangelists were placed by the new body. A little later all educationalists were also placed by the Chinese. The medical field though still under the Mission's oversight worked in close co-operation with the Kwongtung Synod of the Church of Christ.

Our period under discussion was a time of reorganization, beginning about 1925. A new spirit was born in the country and the people thought and acted as never before. If the foreigner was to have his place in the Christian evangelism of China he must accept his position as co-worker following its leaders. If Christianity in China was to live it must be thought of as their faith not something foreign, forced upon them.

A summary of the period would be very difficult, but the following was what highlighted the time and the less crucial facts will be added to the body of the chapter as it unfolds.

In the years following the troubles of the last chapter the Church made steady growth with new congregations being added and new churches and chapels being built. In education the schools were opened and the pupils flocked to them. The Government caused some trouble during this period over registration of the schools, which brought a reduction in the enrollment. The regulation was resisted vigorously for a time with some inconvenience to the students as we shall



see later. The medical work was carried on throughout the period without a break under Dr. Victoria Cheung, a Chinese Canadian, and Drs. McClure, McDonald and Lind, following the latter's appointment in 1932. The medical supplies and equipment were greatly expanded with an increase in efficiency resulting. Shek-ki was without a doctor from our mission for many years but in 1934 Dr. Cockfield and his wife arrived to assume this responsibility.

In 1937 Japan made clear her intentions of complete mastery of the Far East by the shooting incident on the Marco Polo Bridge in Peiping. The fighting spread quickly to the South and in 1939 Kong Moon fell to the Japanese. When this happened once again the work of Christ was hampered as the missionary was restricted in his or her movements. When Pearl Harbour was bombed in 1941, only Dr. and Mrs. Broadfoot and Dr. Cheung were on the field, the rest having left or returned home on furlough. Dr. Cheung remained through the war, while Mr. and Mrs. Broadfoot were taken by the Japanese to Macao and released. So once again, the work was closed and a curtain of silence fell upon the mission, and it was not till many months had passed that news of the field and the Christians there began to leak out.

Before going on to the work accomplished in the years 1928 to 1941 we must look back briefly to the major events of 1924, which were largely in the medical field.

In 1924 the new men's hospital was opened in Pak-kaai. It was a fine three storey brick building, costing about



\$50,000 mexican. This new hospital was a great help in the medical work. The Kei Kwong Hospital in Shek-ki was also opened in this period. The cost, of land was \$5,500 mexican and, of the building and equipment \$80,000 mexican. It was called a 50-bed hospital, but its actual capacity was 54. Thus Shek-ki in 1924 had its first western style hospital. The people were very proud of it and flocked to it for treatment.

In the schools the work of education went on as before, though serving fewer pupils. The evangelism of the districts was also continued and very encouraging results were achieved.

Housing had become a very thorny problem in 1923. Dr. and Mrs. McClure were living in the McDonald home and the Beckings and Armstrongs lived in the McKay house. However, this could not continue as the regular occupants of these houses were soon to return from furloughs to Canada. There was also the problem of building Mr. McRae a house in Shek-ki. In March, 1924 this latter house was completed and McRaes moved into it. Late in the summer, two more houses were begun in Pak-kaai, one being for the Beckings. A. W.M.S. house was at the same time being built at Shek-ki. The Becking house was completed early in November of 1924, and the others in December.<sup>1</sup>

In 1930 an electric plant was installed and the compound was completely wired. Soon after in the same year, tanks were built on the roof of the men's hospital for water storage. These supplied the pressure for the compound's plumbing. The

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<sup>1</sup> See p. 127 for location of new buildings.





was drawn from the river by a pump enclosed in the electric power house behind the women's hospital.

Then the storm of anti-foreign feeling broke and Christian endeavours on the field were hindered and at times stopped. The story of this can be seen in the previous chapter. To the years after and the labours for Christ's cause, we now turn.

A great many new Churches and congregations were built and organized from local funds and through aggressive native leadership. In 1928 the spirit of evangelism was evident everywhere on the field. The troublesome days were not gone forever but the churches were stronger for having been under persecution. The fears of many of the older foreign missionaries were not realized as the new Chinese church and its leaders not only assumed the control of the work but also the responsibilities. Many of the new congregations were self-supporting from the very beginning, a step which they felt was in keeping with their new status of a Chinese church. Older congregations also were assuming a greater share of their expenses. The interesting point in the development of these new churches was the number which grew out of small group meetings in the homes of some zealous Christians. The grandson of one of these devout women went to Canada to Emmanuel College, Toronto, and was ordained as a minister of the Church of Christ in China and returned to work among the people of his district.





The best evidence of the new strength found in the Chinese church was the erection of the new church in Shek-ki in 1928. It was a beautiful and substantial church with a seating capacity of eight hundred. The cost was \$30,000 Mexican and was raised entirely from Chinese sources. The principal contributors were the merchants of the Wing On and Sincere Mercantile Companies of Hong Kong and Canton. The old church which was on a busy thoroughfare would still be used as a street chapel and school. The new church was the people's joy and many people came to it to learn more of Christ. The old feelings against the foreigner and Christianity seemed not to have ever existed. The best of relations were to be found between the general public and the church workers, both Chinese and foreign.

Evangelism was also furthered by energetic work in other parts of the country. The new motor roads which were being built were of great help as the length of time taken in travel was greatly reduced.

At the annual meeting of the Tenth Presbytery of the Kwongtung Synod in 1930 plans for a five year movement in Religious Education in Sunday Schools and Home were laid. These plans showed that the Church realized the importance of Christian teaching in the homes for the purpose of bringing about a closer relationship between the two. To aid in administration of the Church and to equalize the territories of the presbyteries, a readjustment of the districts was also made in 1930. Out of one large presbytery, which included,





26. New Shek-ki Church 1928



27. C.G.I.T. group from girls' boarding school in Pak-kaai



besides the three districts the Canadians served, the districts of Shun Tak, two compact presbyteries were set up. The second presbytery included some of the districts the mission had formerly served while the rest remained in the Tenth Presbytery.

The above caused certain readjustments on the part of the foreign evangelists as they received sometimes different responsibilities of supervision. Thus in 1932, Mr. T. A. Broadfoot was given by the Chinese Church oversight in 12 centres, 5 in the area he had formerly worked in and 7 in the second presbytery. Thus, instead of working in the three districts as before he had to cover 5 districts. These were San Wooi, Hok Shaan, Shun Tak, Naam Hoi, and Ko Iu. Eight of the twelve had chapels which were owned by the Synod, three others were simply rented buildings, and the remaining one was the home of a devout woman.

This quotation from Mr. Broadfoot's report, I feel, shows the growth of the Church when one compares the figures below with others previously given or in the appendix:

During the past year, I have dispensed the Sacraments... 40 times. A total of 947 members partook of the Sacrament of the Lord's Supper at these meetings. Six children and eleven adults received baptism. Seven of the latter were women, four were men. Four young people... who had received baptism in infancy were received into full communion in the Church.

The readjustments were felt by all the foreigners. However, as all were there to serve God and His Kingdom they worked with equal vigour wherever they were sent. The close co-operation and trust which the new Chinese Church radiated was seen in the appointment of Mr. McKay as





Treasurer of the Tenth Presbytery, and Mr. McRae as Chairman of the Evangelistic and the Literature Committee of this same presbytery, and Mrs. McKay as Secretary of Women's work. The way that the union in China worked could be seen in the fact that Mrs. McKay had oversight of two former Congregational, 2 United Brethren, and 3 independent Presbyterian Churches besides many which had been organized by the Canadians before the Union was formed in 1921.

From a report issued in 1932 the year of the 30th anniversary of the founding of the mission certain figures give a very good idea of the great growth. From the small beginnings of 1902 the work in 1932 had increased to 23 centres where the Gospel was preached weekly. There were 15 pastors and 18 Biblewomen and Sunday Schools were carried on in 18 of the preaching points. One unusual way of spreading the Gospel was reported from Shek-ki by Mr. McRae in 1932. He had a wedding, his first in China, in his home. The groom had, while studying in France, gone to the Roman Catholic Church, but had gained little insight into the Christian way of life. They had to be married in the house because unless the groom was a Christian the church could not be used. The bride's parents and a few guests were present, none of whom were Christians. They listened closely to the marriage sermon and afterwards the bride's father said that he liked the service better than their old way. So Christian contacts were made, some continued and some did not, some bore much fruit and others none.



In 1932 the mission lost one of its oldest preachers, the Rev. Mr. Taam Tsz Kan. He had been connected with the mission for longer than any other Chinese pastor. As a young man he had gone to Montreal to live and while there had become a Christian. He said his conversion came about as the result of his hat blowing off. While he was chasing it a little girls also joined in the chase and retrieved the hat, and returned it to Mr. Taam with a smile. This kind deed done to him, a stranger and a foreigner, by a small girl touched him deeply and was one of the influences which led him to Christ soon after.

After some years in Montreal, he returned to China and using some of his own money paid his way through Union Theological College in Canton. Upon graduating he came to the Canadians seeking a church to work in. He was given the Kong Moon city church, which was a very difficult place to do effective work. Mr. Taam thoroughly cleaned the chapel which made more room and repaired many places in the roof and walls, and in many other ways showed his keen interest in the work. Rev. Mr. Taam was a vigorous and effective preacher and a faithful pastor and his influence did much to reawaken an interest in Bible study as well as confronting many with the necessity of a life's decision. One of those whom he confronted with the necessity of a Christian decision was his eldest son, who studied in the Theological College in Chang Sha in Hunan province, returning upon graduation to help further the Christianization of his people.



The work of evangelization in the South China Mission districts suffered a serious loss indeed in the death of this fine and devoted disciple.

The evangelization of the districts did not change in method either in the men's or women's work when placed in the hands of the Chinese. It was still to proclaim the good news of the Gospel of Jesus Christ and generally speaking it was carried on in the same way as before. The foreign evangelist still went out to the outstations to supervise and preach, to administer the Sacraments, and to distribute the scriptures, tracts and other Biblical materials.

In the case of the native evangelist, however, there were great changes. The old plan of each chapel having a pastor was found inadequate and a new method adopted from English Methodism was put into force. The small congregations which were not able to support a preacher by themselves were to be organized and trained to conduct public worship without the aid of a paid worker. The pastors thus released would, in pairs, or in bands, be engaged in preaching in new localities and large old centres where one man could not do effective work. The Tenth Presbytery called this "The Project Method."

Another method of reaching the people was tried in 1933. Special tracts were prepared in six different colours and on good paper. Then at the Chinese New Year, a special week of evangelism was called. It was found especially useful in winning the women. The reason was that the women during this season take a rest and invite people to their homes. Thus the





Christians invited the various evangelists, native and foreign as well as non-believers, to their homes where Christian discussions were carried on and tracts distributed. So the Word was heard and read by many.

Of special interest was the beginning of plans for the new Church in Pak-kaai in 1933. Mr. H. W. Becking was Church-Treasurer and Treasurer of the Building Committee. A great deal of time as usual had been used in finding a suitable site. In 1933 one had been found and purchased, adjoining the south side of the customs compound. The cost of the site was about \$6,000 (local currency)<sup>2</sup>. Rough plans for the building were drawn by Mr. Becking and the Committee after studying them and making their choice, asked for tenders, many of which were received. It was estimated that the Church would cost over \$10,000 (local currency). There was about \$6,000 (local currency) on hand and a drive was planned to raise \$1,500 (local currency) more. The tender was let in late 1933 and the new church dedicated in 1934 by the Moderator of the General Assembly of the Church of Christ in China, Rev. Mr. Y. S. Tom, B. A., B. D. The Preacher of the new church, Mr. Chue Ue Fa, was ordained at the service. He had for the last many years, been a tireless worker for the

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<sup>2</sup> Late in 1933 the Chinese National Government called all the silver dollars into the Government offices, paying 20¢ over their value and then issued paper money. This is the currency referred to above.







28. Pak-kaai Church



29. Interior of above Church



new building and the fine new church was due largely to his faith and initiative. The Pak-kaai church was built to seat between 500 and 600 people, was of brick construction and showed in its design a combination of western and Chinese cultures. Thus the work for Christ in Pak-kaai was given one more effective avenue by the erection of this church.

Another church was built in San Wooi in 1935 to seat between 400 and 600 people. It cost them about \$10,000 (local currency) and was almost a copy of the Pak-kaai church.

A heartening sign in the labours of the field was the number of young men who having gone through the mission's schools were returning to serve Christ in evangelistic work. In 1935, two young men who graduated from the Mission schools and then had studied in a middle school in Canton and the Union Theological College returned as pastors for two churches in the South China mission's districts. These were but two examples of many who returned to further Christian work amongst their people.

In 1936 the McKays, after 34 years of strenuous service, retired to Canada to make a home. The South China mission would miss the active and wise pioneering spirit of these two devoted Christian servants. Their retirement from active service greatly increased the labours of Mr. Broadfoot who assumed many of those formerly held by Mr. McKay.

The youth problem in the Chinese Church became acute during our period. There was coming to the church the second generation of Christians and problems began to come up that



had never before been encountered. The Chinese leaders had no experience along this line and so a new field of labour was opened to the foreigner.

In this field the W.M.S. workers and the Biblewomen were extremely active. Also, Miss Carroll, one of the United Church's missionaries in the Canton Union Bible Training school was at work specially training girls to organize and lead children's work, Sunday School classes and young peoples groups. Two of her graduates were at work in the Churches of Shek-ki and Pak-kaai in 1937 showing good results.

Another new evangelistic endeavour was the proposed special rural training course for the Union Theological College in Canton. Through this plan certain students would receive special instruction in how to meet the farmer on his level and so to interest him in Christ. It had come to be seen as the only way to reach and get his interest in Christianity. However, the Japanese trouble caused the plan to be shelved for a time.

Before discussing the last two or three years of our period there were two problems which faced the missionaries which must be discussed. These were, first a resolution passed by the Policy Committee of the Foreign Mission Board and forwarded to the United Church General Council of 1936 concerning the proposed withdrawal from South China, and the second was the brutal attack of Japan upon China in 1937.

The first problem shocked the Station when news of the Policy Committee's decision reached them. They had no idea





that any thoughts such as the resolution contained had ever been considered. Also the fact that they were so far from Canada made them unsure of their position as they did not know whether they still were considered active missionaries or not. They were also hurt because the resolution seemed to imply that the work they were doing was ineffective.

The staff was strengthened, however, in their hearts by a visit of the Rev. Mr. and Mrs. G. E. Forbes in October of 1936. The Rev. Mr. A. R. Kepler, D. D., General Secretary of the Assembly of Churches of Christ in China also came with them. They stayed for a considerable period of time talking with the missionaries and looking over the field.

After the visit the Forbes and Dr. Kepler all wrote letters to the General Council on behalf of the Mission. Mr. Forbes urged the Home Church to carefully examine the arguments for remaining open before making any decision. The mission as the only one established at the request of Nationals enjoyed a certain air of privilege in the people's minds and the members of this field were the only returning foreigners who could speak with Chinese in Canada. Also the financial burden of the work in China was gradually getting less and if the Church was shutting this field because of depression at home this fact was very important. The hospital work was almost self-supporting but if the foreign doctors withdrew, it would collapse and much good work go to waste. The educational field could easily be assumed by the Chinese



themselves and could be linked in with the other higher schools in the Presbytery or Synod. If the Canadians were to withdraw he felt that the work of Christianity in Kwongtung might suffer, because of the prestige which the Canadians enjoyed through past consecrated labour. The greatest problem was in the medical field but this was not insurmountable and will be discussed in the medical section.

Dr. Kepler also wrote a letter much like that of Rev. Mr. G. E. Forbes. In it he said that if the Canadians withdrew it would threaten the very life of the younger Church. The South China mission was doing work which only it could do. He too, had sections on the problem as it faced the educational and medical fields which will be discussed later in this chapter.

The problem above was solved though not very successfully, I am afraid, by the intervention of the second problem which was Japan's attack on China in 1937. From the time the Japanese seized Manchuria in September of 1931, an impending war had cast its shadow over China. North China was the first place of Japanese pressure but it soon shifted to the south. Up to Christmas of 1936, Generalissimo Chiang Kai Shek had been busy fighting the Communist's armies. Late in December after driving them into a remote part of Northern Shensi, Chiang Kai Shek was captured by the revolutionists. He was released, however, and both forces joined together in common bond to fight the Japanese.

The actual war began with the shooting incident on the Marco Polo Bridge in Peiping on July 7, 1937.<sup>3</sup> Japan by this

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<sup>3</sup> For information see, K. S. Lattourette, A Short History of The Far East, The MacMillan Co. Ltd. New York, 1947, pp.600, 601.



aggressive act showed her intent to bring the entire Far East under her control. The trouble soon spread to the south. In March 1938 Kong Moon suffered its first bombs and the hospital filled with patients. Canton fell in early September of 1937. Before Canton fell, certain of the institutions moved, the Normal School to Macao, Lingnan University to Northern Kwongtung, the Union Theological College to Yunnan but later when threatened with capture it once again moved, this time to Northern Kwongtung. The people were scattered abroad throughout their country and because they were often from older homes, the life of the whole Christian Church in Free China was greatly enriched by the infusion of this new blood.

In 1938 the Japanese captured Pak-kaai. Soon after their arrival the refugees flocked into the compound. For six months after the Japanese came, the Christian work went on much as before. In the last six months of 1938 the movements were completely restricted to the compound. Before this happened the missionaries passed from occupied territory to **un**occupied territory preaching and carrying out other duties. When the staff's movements were restricted even this work stopped. The confinement was very strict with the people not even being allowed outside the compound gate. The reason the Japanese said, was safety from Chinese bullets, but the staff was not too sure of the genuineness of this claim.

The port was dead. No business was being transacted. The stores were often open to the sun and rain and other were wrecked by looters. There were puppets who ruled for





the Japanese and raised money by taxes for them. There were also Chinese who fought for the Japanese just for the two meals a day which they received. The postal service was maintained although very irregular.

In 1940 only slight contact was possible with the out-stations. The native pastors carried out the dispensing of the Sacraments while many of the Chinese leaders were able to visit the mission staff for information. Another form of evangelism was carried on among the great number of refugees who lived on the compound in the schools. These were destitute with no place to go. The mission allowed them to stay giving them work to do in the garden plot formed out of the schools' play-grounds. Near the end of 1940, however, many of the families were induced to leave so that in 1941 there were only the most destitute cases left. Their health was maintained by Dr. Cheung, their souls were strengthened by Biblical studies and their minds by educational pursuits.

The war picture will be drawn to a conclusion at the end of this chapter after the discussion of the work in Education and Medicine.

#### Education:

Educational work continued after 1927 up to 1941 in much the same way as before. New day schools were opened as native teachers became available from the Canton Normal School. This field was not turned over for many years to the Kwongtung Synod of the Church of Christ in China, as had been the case





with the evangelistic phase.

In 1929 attendance in the boarding schools fell off. This work of teaching had received the full force of the disturbed times of the past few years and continued to be its target. During the spring term there were 69 boys enrolled but throughout the term constant demands were made by the Local Board of Education for the schools to be registered with the government. These demands were issued by letters and official visits. The boys knew of the visits and because they were uncertain if the school would be able to open in the fall made plans to study elsewhere. The registration of the schools was strongly opposed by Mr. Becking. The main reason for his opposition was that registered schools were not allowed to give as required courses Christian instruction. His opposition kept the schools unregistered for as long as he was on the field.

In April of 1929 the Nanking Department of Education set up regulations controlling the management of schools by religious sects. Section 2 and 4 of these were very interesting and gave the mission hope for the fall term. Section 2 read as follows:

Any religious sect wishing to open an institution, and enroll students for the purpose of disseminating the religious doctrines it believes in, cannot name the school according to the school system determined by the Ministry of Education.

Also Section 4 read as follows:

Any organization falling under the second section will be subject to the direct jurisdiction of the local governments concerned and need not register with the



educational administrative authorities.

In the light of this the school's name was changed to an institution. The authorities made no further attempts to interfere with the school's work either academically or religiously. The boys still attended Chapel, studied the Bible and went to Sunday School, all of which would have been impossible if the school was registered.

The year 1931, the question of registration having been settled, was a very successful one in both schools. They were filled to capacity for both terms. A School Board to manage both schools was set up during the year, consisting of five Chinese and four of the mission staff. This Board proved of great assistance in the management of the schools. From the helpfulness shown by these men the foreign missionaries saw that these people might well in the very near future assume full responsibility for this work as they had in the Evangelistic sphere.

The religious training in the boys' school consisted of about 3 hours a week. This time was broken into special Bible studies, Sunday School classes, morning and evening prayers and regular attendance at Church services. The boys were tested on their religious studies and many gained high grades showing that the material at least had been absorbed.

Few conversions resulted, however, from the training they received. It was felt that the reason for this lay in the fact that most of the boys who came to the mission school were unmanageable at home, and because of the strict discipline



at the school they had been sent by the parents for reform. Also, there was the fact that many stayed only for a year or two to get a solid foundation and then went to some other school. The feeling of transiency in the boys created a sense of disrespect for authority and so the teaching of religion made little impression on most of them, at least at this moment of their lives.

In 1933 a visit was made to the school by Mr. Kwong of the Religious Education Department of the Kwongtung Synod of the Chinese Church. His influence on the pupils was very great and was directly responsible for the formation of three prayer groups in the school. In May these boys helped conduct the evening service for the boys and in June seven of the twenty-four in the groups were baptized.

The girls' school was also beset at this time by the registration problem but like the boys' school it kept open and unregistered. In this school there were kindergarten, lower and upper primary departments as well as a middle school department. The boys' school did not offer this last advanced course. The enrollment in the kindergarten was thirty, mostly from homes of well educated parents who wanted the early training for their children. There were only a few girls in the high school classes, the bulk of the 100 girls being in the lower and upper primary courses. The ladies also helped in teaching, in San Woi and some of the Chapel schools, such as English and music.

The registration problem was cause for concern at this





point. The government was becoming very strict. Pupils graduating from the mission schools which were not registered were being barred entry into higher schools. The continued opposition to registration was thus placing an obstacle in the paths of some boys and girls who desired more education.

In 1934, Mr. Becking retired from active service in the mission's educational work, having served faithfully for 12 years. His duties were once more given to Mr. T. A. Broadfoot, who had returned from furlough that year. The new principal continued the religious education as before and the required attendance at Church was maintained. The school's daily routine had not changed much over the years. The boys rose early for physical drill. Then they had to clean up their rooms and get washed and be ready for breakfast by 8 a.m. Morning prayers followed for the whole school from 8:40 to 9. The study periods were the same as before, 9 to 1 and 2 to 4 with ten minute recesses each hour and an hour for a light lunch. Supper was at 5 and lights were out by 9:30 p.m. Group games and competitive sports were what they enjoyed in their free moments.

A Kindergarten building was begun late in 1934 and finished early in 1935. The new building was to the left of the McKay house. It was a brick one-storey building with a verandah along the front. With this structure, the younger pupils could now be separated from the older. This division was a great help for many reasons. First the smaller children who could not sit still, were able to have a degree of freedom





30. A group of kindergarten pupils lined up before their new school. This building was erected to the left of the McKay house and although not very large, was a great aid in the educational work. The wide verandah, which can be seen in the picture, made available space for rest periods, as well as for play time in the rainy season.



which had not been possible when mixed with the higher grades. All the noise which accompanied Kindergarten schools would no longer upset the teaching routine of the other classes.

The old problem of registration or not came up in 1936 and the Mission Council at its annual meeting decided in favour of registration of both boarding schools. However, the letter which contained the Foreign Mission Board's decision to close the Mission changed this plan. Since the future destiny of the work was uncertain, the council therefore approached the Synod of Kwongtung to see if the Chinese Church would take over the management of the schools. Many of the leaders of the Church of Christ assured the mission after they had discussed the matter that the Church would do this in the month of July. The schools would be registered and become branches of the Pooi Ying Middle School of Canton. The schools in this way were assured of a continued existence and in increased attendance. The date of registration was 1937, with the schools also becoming co-educational.

Certain problems resulted which had not been expected, after turning over the schools. First the fees were much higher than those of the mission. This increase kept the children of the poorer class from attending which was undesirable. Also the war had come and fewer pupils were able to attend.

As the mission would be released in a year or two from the necessity of sending financial aid to the Synod for schools, the staff urged the foundation of a scholarship fund to help the promising students of the needy and the children of the Chinese pastors. The religious instruction which had formerly been given by the schools was to be by religious teaching in the





home under a new plan which the Synod of Kwongtung was working out.

In 1938 the war with Japan began to be a real hinderance to further educational work. The year had begun with 218 pupils in the two schools in Pak-kaai and when Canton fell the number was reduced to eleven. The San Wooi School was in similar difficulties.

For the first half of 1940 the only school work done was the refugee school previously referred to in this chapter. However, in the latter half of the year, the work of the kindergarten and primary school was reopened. There were 40 pupils in the kindergarten and 135 in the primary grades. They were taught by two native men and 3 native women, as well as by certain of the foreign staff. This work was continued until 1941 when the mission's work was closed by the interning of Dr. and Mrs. Broadfoot in Macao.

Throughout the years under study the mission continued its close co-operation with the Union Normal School and the Union Theological College with very little of special interest or change taking place, that is up until the Japanese trouble. Then the union work in Canton ceased in these fields, to be resumed in temporary quarters. The Normal School moved to Macao and was able to continue with considerable success. Miss B. M. Cairns, who was not able to return to Kong Moon, was asked to assist on the staff till her furlough came due. After her furlough, she returned to continue in this work. The Theological College disbanded for a while but gradually the students and teachers gathered in Hong Kong and then moved up to Yunnan Province where they carried on their work among





other students in free China. Later, when a Japanese thrust in Burma threatened their existence once again, they moved to Northern Kwongtung where they stayed for the duration of the war. The Shung Ku School for training Bible women moved to Sha Lin near Hong Kong where it continued in its good work though hampered through a lack of equipment.

### Medicine:

The medical work of the mission was carried on much as usual until 1937 when the war changed the routine.

So that there will be continuity, let us briefly glance back to 1923 and 1924. In 1923 Dr. Victoria Cheung arrived as the W.M.S. doctor. She was a Canadian Chinese and a graduate of Toronto University in Medicine. In 1924 the new hospital for men was opened. It was a great aid to more efficient medical work. During 1925 to 1927 very little medical missionary work was accomplished. In 1927, however, and for years after much work was done. The large number of patients which came to the hospitals and dispensaries was evidence of a great faith, which had grown up, in the foreign doctors.

Up until 1929 male nurses had serviced the men's wards. That year because of the difficulty of securing men for this work, women had taken over the nursing duties in these wards in Pak-kaai. The switch was made with very little difficulty and resulted in more attention to the patients and more efficient carrying out of treatments which were prescribed.



The Canton Hospital was once again opened in 1929, and was affiliated with the Medical Faculty of the Lingnan University. Dr. O. Thomson was once again the Canadian Missions representative on the staff.

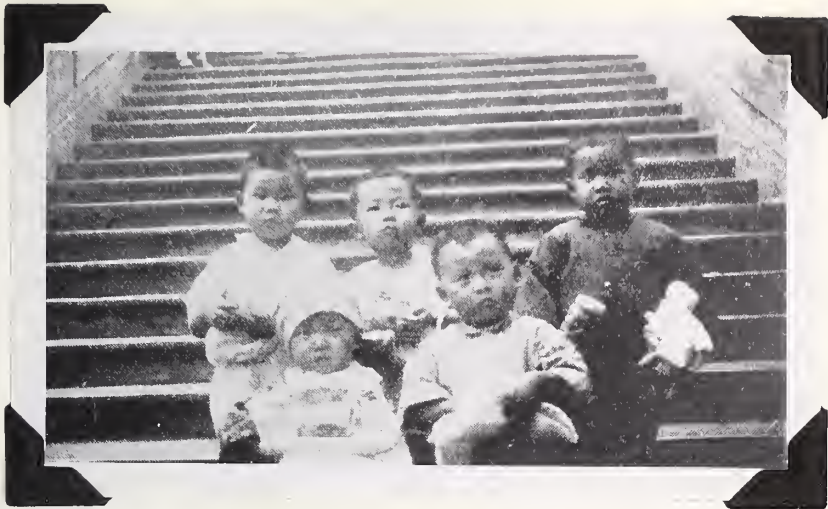
In 1931 an Adversary Board for the medical work was set up from the Church of Christ in China. It had powers of appointing the Chinese staff, student nurses, and of dealing with urgent matters concerning the hospital.

Dr. Cheung established at the request of the Y.W.C.A. a Baby Clinic in Toi Shan which exceeded all expectations. Three nurses helped and gained valuable experience. The women who were looked after all showed a keen interest. So a new field of medicine was entered and Christ's message spread.

Dr. O. Thomson assumed in 1932 the superintendency of the whole Pok Tsai Hospital in Canton. While serving in this capacity, he drew up plans for the present as well as for the future, and presented them to the hospital's directors. The plans were to cover a five year period, and at their meeting the Board decided to follow these. Thus, there was begun immediate construction of a new hospital building on the old site, to serve as dispensary, clinic and emergency and receiving hospital. Also detailed plans of the University campus were drawn to provide for new buildings, namely a hospital, staff residences, a medical and a nurses school.

During 1932 Dr. McDonald and Dr. McClure both resigned temporarily from the Mission with Dr. and Mrs. Lind being





31. Some babies at the Toi Shan Baby Clinic



32. A group of graduate nurses with  
Dr. Cheung and Miss Isaac.





appointed to fill the vacancy. Mr. McKay was supervisor of the Hospital while Dr. Lind was at language study. The men's medical work was hindered by not having a doctor there who could converse with the natives but through the help of Miss Isaac, head of the nurses, and Dr. Cheung, the hospital remained open.

The general efficiency of the hospital was greatly increased in 1934 by three additions. The first of these was an X-ray machine, which was a great help in diagnosing and in tubercular treatments. The purchase of this equipment was made possible by the gift of a thousand dollars from friends of the mission at home and some of the hospitals surplus funds. The second piece of equipment was a quartz lamp for sun treatments. This was donated by Mr. Yang, the Chinese commissioner of Customs, and some of his friends. The cost was over \$700 gold. These people were not Christians but were sympathetic towards the foreign work. The third piece of equipment was a fully modern operating table. The money for this was due largely to the untiring efforts of Dr. McDonald on the Mission's behalf in Canada. These additions to the medical work raised the standards possible, and made the hospital more effective.

The hospitals were self-supporting and thus were no load on the Home Board in their distressing financial situation brought on by the world depression. This self-support was made possible by examination fees from insurance companies and from Custom Fees for medical work and from the



fees given for medical supervision or an English company working at Kung Yik.

A spare quartz lamp bulb was purchased by a friend of Mr. Yang's for \$500 Hong Kong currency in 1935. Also a refrigerator was bought this same year, making possible the preserving in hot weather of much needed serums. The staff of the hospital was reduced because of the depression and the kitchens and laundries of both hospitals were combined as a saving to the medical work.

The medical obligation which the Canadian mission had to the Kei Kwong Hospital Board was once more assumed to the extent that in 1935 Dr. Cockfield was appointed as the hospital's foreign doctor. The work had been without a foreigner in charge since Dr. Wannop left in 1925. The hospital was in desperate financial straits, which made the work difficult. It could afford neither graduate nurses nor native assistants. This caused inefficient nursing because one had to rely on students. The fact that to secure funds the poor were ignored and the rich cared for, bothered Dr. Cockfield but he could not for the moment see any solution. The native doctors also did their best to hinder his work. However, he stayed at his post and the increase in patients and fund showed the good work he was able to do in the face of such odds.

In 1935, the New Canton Hospital was opened into which so much of Dr. Thomson's labour had gone. Also the corner stone for the Sun Yat Sen Memorial Medical College on the Lingnan Campus was laid. The Nanking government contributed \$500,000



local currency for the building and \$100,000 for annual expenditures. It was to form part of the Medical Faculty of the Lingnan University which was basically Christian. The other institutions which form the full faculty of medicine were the Canton Hospital and Hackett Medical College and Hospital. The Canadian Church through Dr. Thomson, the head of the <sup>y's</sup> Faculties surgical department, had a share in the Lingnan University. This school and medical faculty gave South China a source of trained native medical men so badly needed.

Dr. Lind was left with both the women's and men's hospital supervision when Dr. Cheung went on furlough in 1936. To facilitate the work, he bought a second hand car. By the use of this, he was able to open and serve the new medical centre, which was opened in the Sha Ping area. The trip to Sha Ping of about 30 miles there and back had previously been made by bus and was very tiresome in the hot weather. The people were so grateful for the new medical centre that over 4,000 of them visited the hospital in its first 8 months of operation.

Plans were on foot and a fund drive instituted in 1936 to purchase a combined healthmobile and ambulance. \$1,000 Hong Kong currency had been raised. Mr. Yang, the Customs Commissioner, once again was the driving force.

In 1936 a leper clinic was founded by Dr. Lind and was held once a week in the men's hospital at Pak-kaai. The average number who attended was 10, one being a woman. Two





men were almost definitely cured and in the case of several others the disease was checked. In this way a new field was entered and the healing ministry of Christianity extended. The depression at home had its effects in China. The greatest result was the withdrawal of Dr. Cockfield from the Kei Kwong Hospital in Shek-ki. Another reason for this withdrawal was that Dr. Lind was due for furlough in 1938 and the mission Board could not at that time afford to appoint a new missionary. Thus, in 1937 Dr. Cockfield moved to Kong Moon Port and associated himself with the hospital staff there.

In 1937 one of the worst cholera epidemics in South China's history struck. It was a very good thing for the hospital that Dr. Cockfield was there to help meet it. One of these epidemics always brings to the people's minds more forceably than anything else the wonderful help that the Christian doctors bring and of the message of love as found in Christ which they proclaim through their labours.

A garage for the car and extra space for the ambulance the hospital hoped to buy was built in 1937 out of hospital funds. The front gate also had to be rebuilt to allow the passage through it of the automobiles.

The wishes for an ambulance and healthmobile came true in 1937 when \$1,700 Hong Kong currency was raised by the local Chinese and was supplemented by friends in Canada. The new ambulance was a sturdy Ford V-8 and it soon proved its worth as several lives were saved by the speed in which they were brought to the hospital. The Chinese, however,





needed training in its use. Many felt it was a means of coming to the hospital in style. Soon it had a war scar, which was a dent in the rear door from a bomb fragment which struck it when driving by a railway bridge the Japanese were bombing.

The outstation work and dispensaries were also carried on in 1937 and one can get a very good idea of the growth of medical work and the trust these people now had for the doctor when one sees that over 40,000 patients were treated by a staff of 2 foreign doctors and one foreign nurse and two native doctors.

The war caused a reduction in patients as the flying of the planes over head and the constant fear of bombing made patients nervous. Also the many blowings of the sirens and beatings of the gong caused a great deal of hindrance to the work.

In 1938, the Japanese came to Pak-kaai. All the roads were cut by them and outstation work became virtually impossible, as well as isolating the hospitals themselves from the natives. Even with the general confinement of work, advances were made. A full time Chinese hospital evangelist was appointed to serve the spiritual needs of the patients. A children's ward was opened and the number of private rooms was enlarged in the women's hospital.

In 1939, the second year under the Japanese, the first six months was quite normal in the medical work. The hospital was full of wounded and the doctors busy treating



them. A great deal of free or charity work was done in this period because most of the cases were from the refugees. This was a great drain on the hospital's reserve funds. In the second half of the year the doctors were confined to the compound. They could not travel to the outstations nor to the clinics in Kong Moon city except when a pass was obtained to go to the latter place.

The foreign staff included the following when the Japanese moved in: Mr. and Mrs. McRae, Dr. Cheung, Miss Isaac, Miss Cairns, Dr. Cockfield (his wife and family were in Cheung Chau), and Mr. Broadfoot (his wife was also in Cheung Chau with another staff member Miss Moore, a nurse).

During 1940 no medical work could be done outside the compound. The two hospitals, however, continued to function under the expert supervision of Dr. Cheung and a native woman doctor, Dr. Wong. The foreign staff, other than Dr. Cheung, had returned to Canada. The total medical staff in 1940 was, besides the two doctors named above, two native nurses and a few orderlies.

Dr. Thomson was still at his post in Canton carrying on under very trying circumstances and financial assistance had to be secured because of the great number of charity cases being treated. Also Miss Moore, who found it impossible to return to Kong Moon offered her services to Canton. She was accepted and made superintendent of nurses. She remained here until 1941 when she was interned at Canton and later at Shanghai to be eventually repatriated.



The future existence of the mission was very uncertain. The rule confining the missionaries to the compound caused certain hardships and nervous strain from being cooped up. When the Pearl Harbour incident occurred, only Rev. Dr. and Mrs. Broadfoot and Dr. Victoria Cheung remained on the station in Pak-kaai. The Broadfoots were taken by the Japanese and released in Macao with a warning to stay there. Dr. Cheung did not reveal her Canadian citizenship and so was able to remain in Kong Moon. She was forced to move from the compound but was able to maintain herself through private practice throughout the occupation.

The big mission compound being strategically located on the river bank and bounded by two roads was made the Japanese headquarters. They constructed pill boxes and turned some of the houses into forts. Barbed wire entanglements were raised. The compound was indeed made into a fortress. For a time a curtain of silence fell over the field. Months later news began to trickle out. A contact was made between the native pastors on the field and the Kwongtung Synod of the Church of Christ in China in its new office in Kukong, a city in free territory in Northern Kwongtung province. An underground organization was soon in operation between Macao and Free China. It was through the offices of this group that Mr. and Mrs. Broadfoot traveled to Free China. The journey was dangerous and involved a great deal of walking in occupied territory. Eventually, they arrived safely in Kukong.



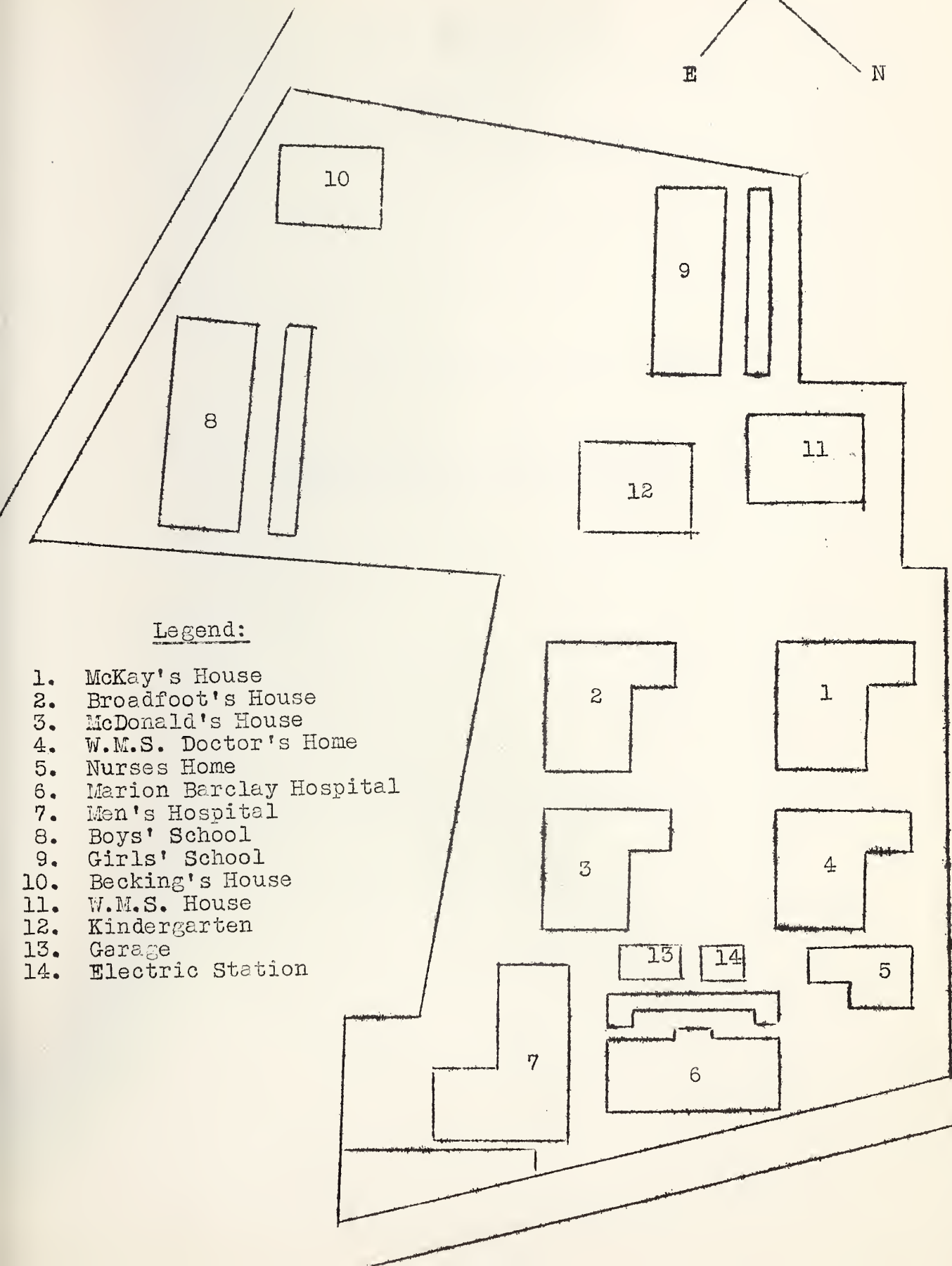
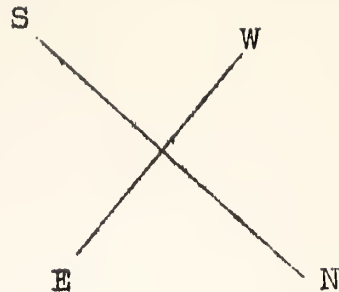


In 1944, the Japanese made a last desperate thrust and once again the Broadfoots had to flee. This time they went to Yunnan province to Kunming city. From here Mr. Broadfoot again made contact with his former associates in Kwongtung. Mrs. Broadfoot returned to Canada while her husband stayed on, serving in the Synod offices of the Church of Christ in China. Miss R. Isaac helped out an ambulance unit in Yunnan and did work amongst the many refugees.

These two Canadians by being in close contact with the mission field were able, as we shall see in the next chapter, to regain possession of the mission property quickly and thus save much which might have been looted by the Chinese.



Mission Station 1939



Legend:

1. McKay's House
2. Broadfoot's House
3. McDonald's House
4. W.M.S. Doctor's Home
5. Nurses Home
6. Marion Barclay Hospital
7. Men's Hospital
8. Boys' School
9. Girls' School
10. Becking's House
11. W.M.S. House
12. Kindergarten
13. Garage
14. Electric Station



C H A P T E R VI

REHABILITATION AND COMMUNISTS



## Rehabilitation and Communists

In 1945 after the Japanese collapse, Dr. Broadfoot, from Kunming Yunnan province, and Miss Rae Isaac, from the same area, immediately set out to return to the station in Pak-kaai. At the same time Dr. Victoria Cheung, the Canadian Chinese doctor, who had remained throughout the Japanese trouble, left her private practice in Kong Moon city and went directly to Macao to get Miss Bessie Cairns who had laboured as an instructress in the Union Normal School for the war's duration. The two of them returned to Kong Moon city in September of 1945, and were joined three days later by Miss Isaac. She had journeyed by military plane from Kungming to Canton and by boat to the city. On October 10, 1945 Dr. Broadfoot also arrived, having used similar methods of transportation.

A medical clinic had been opened in Kong Moon city by Dr. Cheung soon after V J-Day and in this Miss Isaac helped. The clinic was in a house in which all of the missionaries lived. It was very small and the in-patients were mostly obstetrical cases.

When Dr. Broadfoot arrived in Kong Moon it was decided to try to obtain the release to the mission, of the property formerly occupied by them in Pak-kaai. As a step in this direction the mission council was re-formed. Mr. Broadfoot was Secretary and Treasurer and Miss Isaac was Secretary of the women's work.





The Chinese military had taken over the compound from the Japanese. Their soldiers were stationed in all of the buildings. The missionaries wanted to move in but were not sure how the Chinese soldiers would react to such a move. To find out, two of them walked the three miles or so to Pak-kaai. When they arrived they found that the Captain who was in charge of the troops was living in the Customs Compound. The missionaries went to see him and were very surprised at their reception. The officer was quite polite and co-operative. He walked back to the property with them and spoke to another officer who was in charge of the troops on the compound. Then he asked which of the buildings they wanted evacuated first. The missionaries replied that the men's hospital and the two houses closest to it were the ones most urgently needed. To their surprise the senior officer, after consulting with the junior officer, told them the buildings were to be empty for their occupancy the following day. The missionaries who had thought it would be difficult to get the property cleared were overjoyed and hurried back to the city to make the necessary preparations for moving. The next day they loaded the luggage and bits of furniture and all the supplies they could borrow from the clinic on a boat and floated them downstream to Pak-kaai, while they returned themselves to the port and home at last by foot. The promptness of these missionaries in returning to the station prevented any further damage to the property.



When they entered the homes they were shocked by what they found. There was not a stick of furniture in the houses. The walls had nails driven into them everywhere and in many spots the plaster had been broken. One ray of light in all the gloom was the sight of three former teachers who had heard of the staff's return and had come to sweep out the homes and generally tidy them up.

Two of these native teachers and the Misses Cairns and Isaac lived in one house while Dr. Cheung and two or three others and the nurses lived in the other across the lawn. All of these ate together because only one of the Chinese cement stoves could be made to burn without smoking. So after 5 years for some and  $3\frac{1}{2}$  for others, the Canadians were once again at home in China and the work for Christ could once again proceed unhindered.

A very large job of rehabilitation confronted the staff before work could return to any degree of normalcy. It was on the shoulders of Dr. Broadfoot that this great burden of responsibility fell. He was a very capable man and his work, energy, and keen insight were mainly responsible for the speedy recovery of the mission. He wrote many letters and was constantly bargaining with the Chinese authorities for the return of the remaining buildings and the withdrawal of the troops billeted in them. The Church was fortunate that it had Dr. Broadfoot in China.

On October 13, 1945 the key for the men's hospital was secured. It had been boarded up for some time and was full of dirt and garbage. In every drawer one found broken dishes,



nails, papers, old shoes or old clothing. There was no linen or worthwhile equipment left in the hospital as the Japanese had destroyed it all while in control. Dr. Cheung brought down all the supplies she could from the clinic and the medical work began with these.

Meanwhile the Home Board was not asleep nor were the other relief organizations. The Board sent \$2,000 (Canadian) to help rehabilitate the hospital. United Nations Relief and Rehabilitation Agency (U.N.R.R.A.) sent sheets, flour, drugs, and supplies of food and drugs. The China War Relief Fund in Canada sent a complete operating room unit, valued at \$12,000 (Canadian), an ambulance, beds, mattresses and linen.

The hospital was re-opened and supplies were on the way but in the meantime the staff would have to get along in a makeshift way. One ward aide was secured, whose major task was the cleaning up of some of the private rooms so that some patients might be accepted, and a delivery room put into operation. It was a wonder to the whole staff that none of them contracted any skin diseases, as they worked amongst the garbage which littered the hospital. Three weeks were required to burn off all the garbage and sort out what was of use. Until the new supplies arrived all in-patients had to bring their own bedding and had to sleep in their own clothing.

The grounds of the mission compound were a sorry mess. The grass had been allowed to grow wild and was about two







33. A cement pill box between the Broadfoot house and the Kindergarten Building.



34. War refugees, who for their food and keep cut the grass on the compound





35. The Becking house. This is a good example of how the Japanese soldiers used the mission buildings as fortresses. The lower section of this house was used as a fort. In the upper storey the Commander and his officers lived. From the picture above one can gather further information as to the destruction inflicted upon the mission property.



feet tall. There were pill boxes of concrete and a maze of trenches and barbed wire criss-crossing the area, especially between MacKay's and Broadfoot's houses and close to the Ladies' Home. The pill boxes had to be removed and the trenches filled and the wire rolled up. Some orphan children who were starving were fed and put to work cutting the grass with knives. Soon with the grass cut and the compound levelled by mud from the river the place began to take on a normal look.

The schools were re-opened in 1945 under the same supervision as when they closed. There were 130 pupils. One of the houses was repaired and used for class rooms and living quarters for two men. The kindergarten building built in 1935 was not damaged and so was used for the smaller pupils. The main school buildings were not repaired because they were used for billeting Chinese troops for most of 1945. These troops also used the women's hospital and one residence. However, they gave their assurance that they would move immediately upon a request for use of the buildings.

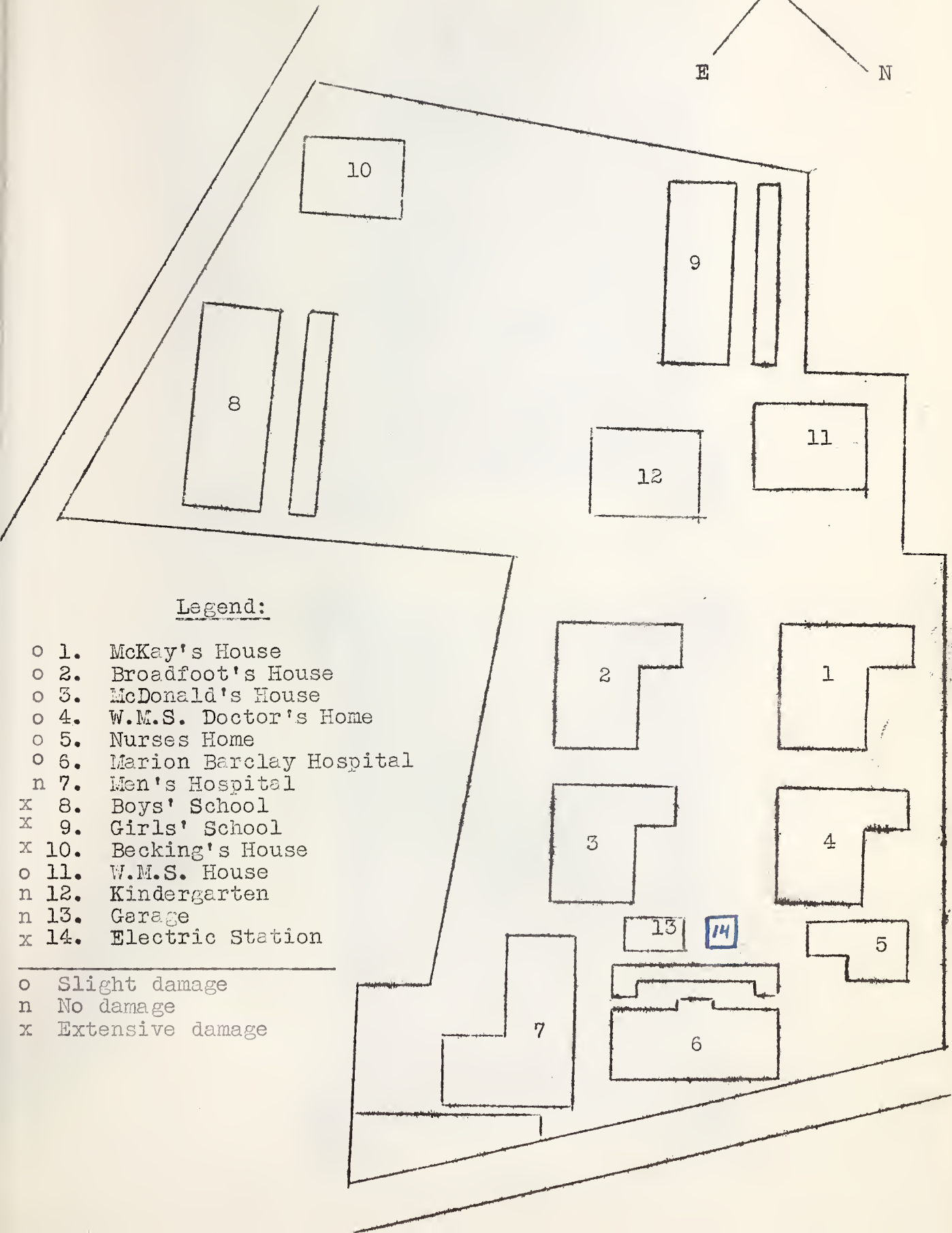
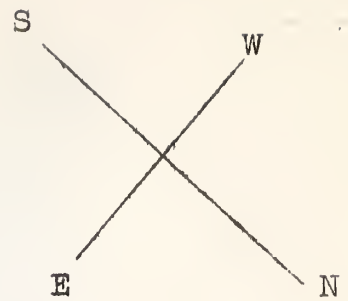
The mission compound for over one year was the only source of food for many Chinese. The long lines of hungry people were a sight to bring tears to a person not used to such misery. In one day, for example, 400 people were given some food and clothing.

Before the war the whole of the compound had been electrified. The source had been two gasoline engines and a dynamo. However, in the course of the war one engine and all





# Mission Property Showing War Damages



## Legend:

- o 1. McKay's House
- o 2. Broadfoot's House
- o 3. McDonald's House
- o 4. W.M.S. Doctor's Home
- o 5. Nurses Home
- o 6. Marion Barclay Hospital
- n 7. Men's Hospital
- x 8. Boys' School
- x 9. Girls' School
- x 10. Becking's House
- o 11. W.M.S. House
- n 12. Kindergarten
- n 13. Garage
- x 14. Electric Station

- 
- o Slight damage
  - n No damage
  - x Extensive damage







36. Refugees receiving food after the war.



37. Refugees receiving food between the women's and men's hospitals.



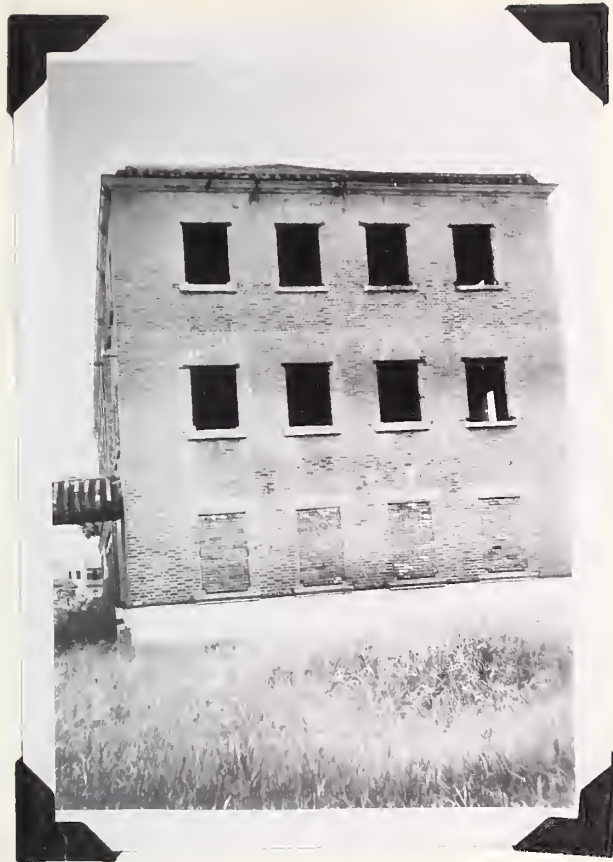
the batteries had disappeared. The other engine was not working. Also these engines had provided the mission with running water. This had been possible by pumping the water up to certain large tanks on the men's hospital roof. These tanks were now dry and there was no motor to pump the water up. Also in most cases no pipes were left or taps, as these had disappeared during the Japanese occupancy.

This was the job of rehabilitation which faced the mission staff. Dr. Cheung, Miss Cairns and Dr. Broadfoot urgently needed furloughs, as they had served for much longer than the normal time limit and under trying circumstances. Thus it was with great joy that these people learned of the appointment of Rev. Mr. and Mrs. D. McRae and Dr. and Mrs. W. McClure in 1946. Mr. Broadfoot and Miss Cairns left immediately for home. Dr. Cheung stayed behind until Dr. McClure arrived to take over the medical work. Miss Irene Moore, a nurse, was also expected to be sent in 1946. She would be able to help Miss Isaac and together the Nursing School might be reopened.

In 1946 the mission had returned in a measure to its former self. The evangelistic and educational work was carried on under the Kwongtung Synod of the Church of Christ in China while the medical work remained for a few more years under the foreign doctors' direct control.

Though the medical work received the most attention at first, we will continue in the pattern we have been using





38. One end of the boys' school showing war damage.



39. The boys's school and kitchen in the foreground, showing extensive war damage.





and begin with the work of evangelism. The Church in Pak-kaai built in 1934 still stood and after the little old organ was repaired and benches made it was reopened. The first preacher there was Mr. Lu In Sun. A number of centres had carried on work even without pastors, meeting weekly in the homes and being led by lay men and women. So in dangerous times they had sought to keep alive the work of the Church.

Three projects were begun soon after the war. The first of these was in Ngoi Hoi. Here a new church was needed and a deputation of Chinese came requesting permission to go ahead. A site had been given and money was now being solicited by their people. The mission helped them set up a Building Committee and with the help of a sum of money from Dr. McDonald, a former doctor on the field, the new church was built and opened for worship June 1, 1946. The church would seat about 200 people and the Christians were extremely grateful for the help they had received.

The second project was in Ping Lam. Here several years before a site had been purchased for a church, but construction had to be postponed because of the war. A native of the village now resident in Honolulu, offered \$2,000 (U.S.) and money for a year's salary. He also promised additional financial help from his friends. This church was completed in 1947.

The third project was the beginning of plans to build a new church in Kong Moon city. Their old one was too small and in need of repairs. Thus the Church and mission together





40. The new Kong Moon city church. It is only half completed because of restrictions placed upon church building by the Communist Chinese Government. This church was begun in 1946 and the latest reports state that it is still unfinished with little hope of it ever being completed.



with the 10th Presbytery laid plans to construct a new church in this large centre.

The Canton Union Theological College had reopened soon after the Japanese left. The Canadian Board had issued a grant to this institution for aid in its reconstruction. In 1946, one unit of this college still remained closed. This was the Shung Kei Bible Training School. It was decided that this institutuion, which had trained native women evangelists, should remain closed and that the Theological College would accept and train these women. In the light of this decision, the Canadian Church sent \$400 (Canadian) as a grant to aid in fulfilling this plan.

The various chapels were restored and new pastors and Biblewomen engaged. Mr. McRae was very busy as he was the only foreign evangelist on the field when Dr. Broadfoot left on furlough in early 1946. He had oversight of all the 25 chapels. Little more than supervision, however, was needed, as the Chinese themselves had assumed responsibility almost completely for the evangelism of their people. The foreigner had become just a co-worker with the native Chinese.

The regular visits to the outstations continued until late in 1949 when the Communists gained control of China. Their coming to Pak-kaai brought a confinement to the compound and the visiting of the outstations stopped. Before they came, Rev. Mr. and Mrs. D. McRae had left China and returned to Canada.



As in the case of evangelism the educational work was under the care and supervision of the Church of Christ in China. The mission had very little to do with the schools. In fact, except for a little time from some of the staff given to teaching, there was no contact with the work in which, not long before, the mission had been very active.

When the schools were reopened in 1946 there were 300 students enrolled. This was not their full capacity and more would be accepted when the buildings were fully repaired. In 1948, these repairs had been made and there were 275 in the Primary and 125 in the Junior High School. This was about full capacity.

These educational institutions were allowed to continue their operations when the government changed in 1949. There were changes, however, as the students were made to march in parades and attend political meetings, as well as laboring in the building of defensive works on the compound. More about this will be found in this chapter's conclusion.

The medical work formed the largest of the three fields of labour which fell to the foreigners' responsibility. Dr. Cheung went to Canada on furlough in 1947 and so left most of the work of rehabilitation to Dr. McClure and Miss Isaac. Late in 1946 the supplies of equipment, food and linens arrived, but there were many other things which had to be bought. The electricity had to be restored for peak efficiency in the hospital as well as the plumbing. This meant buying and shipping from Hong Kong: an





electric switch board, a new engine, batteries, a quantity of wire and new pipes and taps. These were bought mainly by Miss Isaac on vacation trips to Hong Kong. The small electric building had been just behind the women's hospital with the door opening towards it. The sound of its exhaust had caused a great deal of noise before the war. Now when a new building was needed it was decided to locate it on a new site. This was closer to the boys' school building and the door was turned away from the hospitals, thus eliminating much of the former noise. The new engine also supplied power to lift water to the tanks and the mission had a supply of running water once again.

Dr. McClure also built an overhead cuaseway between the second stories of the two hospitals to facilitate the use of either operating room. Thus these two hospitals were linked closer together in their work. The cuaseway was built of two railway rails which were found on the compound. Boards were laid across them and cement poured over these.

The hospital work, in addition to the labour of rehabilitation made a heavy load for Dr. McClure. During the busy season of the year the number of in-patients would often go as high as 80. The total number of patients treated from the Pak-kaai hospital in 1947 was 1,747. As the year ended the mission staff had fallen to just Dr. McClure and his wife and the McRaes. The latter family early in 1948 left, so that even with the return of Dr. Cheung in 1949 the staff was so small that





41. A group of nurses'aides  
in front of the nurses'  
home.



42. Dr. Cheung seated at left, Dr. Wong seated  
at right with a group of friends. The  
electric plant and pumping station and  
garage appear at the upper right.



there was a danger of not being able to talk in terms of a mission at all.

Even since the war had ended little love had been shown between Generalissimo Chiang Kai Shek and his former partners in the war against Japan, the Chinese Communists. The struggle which had been broken off to jointly fight the Japanese was renewed with vigour early in 1947. The result was a defeat for Chiang who retreated to Formosa.

The Communists came to Kong Moon city and Pak-kaai late in 1949. They did not do anything to disturb the Canadians or their work although they did have the Japanese trenches redug and the barb wire restrung. Dr. McClure and Dr. Cheung were allowed to carry out their full duties much as usual.

Though the communists did not directly interfere they used other ways of accomplishing this. The nurses and aides were unionized as were the servants and coolies and native doctors. These constantly caused trouble by refusing to accept orders or discipline. They disobeyed prescribed rules and routines and if any were dismissed, the rest would leave too. This was not true, however, of all the native help. Some who had been with the mission for years still held the foreigners and Dr. Cheung in high respect.

Late in 1949, Dr. McClure sensed that it would not be very long before he and his wife would have to leave China for good. Thus, so that the medical work might continue under Christian leadership, the two hospitals, with all their equipment and staff were turned over to the Kwongtung





Synod of the Church of Christ in China. Thus the last sphere of foreign control was given into the hands of the indigenous Chinese Church in the spring of 1950 and an aim of the founder of the Mission, W. R. McKay, that the Chinese Church would ultimately shape their own Christian destiny had been realized.

The Communists were in charge for over a year before any real trouble began, although the foreigners were forced to register, to fill out certain forms, and were often questioned. Then late in 1950 they confined Dr. McClure and his wife to their home. The time this happened was immediately after the Canadian troops entered the Korean War. They were told that they would have to leave China immediately. The Communists told them to put notices in the Hong Kong and Canton papers of their proposed departure and to secure two Chinese as guarantors. After all this had been done, they were told they could not leave at that time. They were returned once again to their home. The uncertainty as to when they could leave was a great strain mentally and physically upon the McClures.

Finally late in 1951, they were allowed to leave, being given one hour to get ready. Fortunately they were all packed before hand and thus did not have to leave anything behind. For  $2\frac{1}{2}$  hours, their luggage was searched at Kong Moon with this being repeated at Canton and the Hong Kong border. However, this last stop sent them forward into Hong Kong and freedom under the British flag.



## CHAPTER VII

### A VALUATION OF MISSIONS IN THE SZ-YAP



## A Valuation of Missions In The Sz-Yap

"What about the revolution in China? Communism was not its primary cause, but the spirit of nationalism and revolution was adapted by Communism to its own purposes. It presents a serious challenge to Christianity, perhaps the most serious since the rise of Islam. Prevailing evils gave opportunity for prominence to both these movements. Mohammed attacked idolatious practices in the Christian Churches of his day. Communism attacks the suppression of the common man and the false sense of race superiority found even in Church circles. In China we see a growing economic materialism and atheism in the interpretation of man and God. There is a distrust toward Western Powers, and a policy akin to Soviet imperialism in China's outlook upon the world at large.

Missionaries, like other foreigners in China have been branded as agents of Western Imperialism, and propaganda has made it advisable for them to withdraw".<sup>1</sup>

These were the conditions in China in 1950 which forced the closing of the Christian work carried on by most of the Western churches. However, in spite of the closing of the Canadian station and the forced withdrawal of the foreign staff, the work of Christ still was to go on in China. The burden fell on the shoulders of devoted and consecrated leaders and members and the latest report from South China which I had, which is one year old, indicated a fine and

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<sup>1</sup> China Report of Foreign Mission Board, Printed in 1951  
Year Book



aggressive spirit in all of the evangelistic work in spite of all the hindrances to such labours the Communists could devise. We thank God indeed for the indigenous Church which had been so wisely planned and set up by the missionaries and Chinese. It is this Church which continues.

What of the value of the work which was attempted in South China and which some might feel cost so much in consecrated effort and money spent? The Christian effort and all the money contributed so generously by the Canadian Christians were not spent in vain.

I am convinced of this, because I have talked with many Chinese now in Canada who lived in this area and whose lives were enriched and who were quite enthusiastic in their praises of the work done and of the value ~~to~~ their native land.

The following are the remarks of one of these Christian Chinese who now lives in one of the large Eastern cities of Canada. His name must remain secret, as his family and friends are still living in China. The information which he gave me was one year old at the time I talked with him in the late summer of 1954.

The Christian Church was dying out in certain areas, he said, but those who remained were stronger and more consecrated Christians for having been baptized by the waters of trouble, and tried in the fires of torment. The Church of Christ in China still operated and had much younger pastors and leaders in their various churches than before.





These young men were allowed with very few restraints to preach the gospel. To make sure that only this was done, often the front pew would contain an officer or two. A special permit to do any evangelistic work outside the Church was needed and was not often granted.

The Churches were still open in the former 10th and 2nd Presbyteries as well as elsewhere. The numbers who attended, however, were down. The reason for this was the required attendance at Political meetings often scheduled for the same time as the service of worship. Also special services on Christian holy days were very difficult to hold because the government usually scheduled a parade for such days as Christmas and Easter and the Church and congregation were expected to march in it with a banner telling who they were. After such a parade most were too worn out to attend a worship service. There was also some persecution when some Christians became stubborn, and an example of such occurred in the former Canadian mission Chapel at Chui Lin. In actual fact the government controls the church's activities, although professing to allow it complete freedom.

The answer of my informant to the question of the value of missions to China was "immeasurable". The government of China today has within it certain Christians and it is these who have so far kept the Chinese government in Peking from starting a war in the Far East. The fact that Christianity had come to China had indeed changed the nation's cultural life.



Women were given certain rights and privileges. Children no longer were sold as chattels, girls were not sold as slaves, ladies could walk on their natural feet, and personal cleanliness became general. Schools were opened and boys and girls alike received a broad education which made possible a raising of their general status. Christianity also brought to the people medical care which they had never dreamed of or hoped for. Many had found hope and purpose and a sense of direction in life because they had heard the Gospel preached."

It was a foolish question to ask this Chinese whether the money spent had been wasted, or further to ask about the value of Christian missions. His whole face and tone of voice radiated his belief in their work in China. His parting words were, "The Church of Christ in China and the Spirit of Christ which radiates through it will never die. God's Love and Spirit will always be found in China."

As we close the thesis, may these words of Christ be ever in our minds as I know they were in my Chinese friend's:

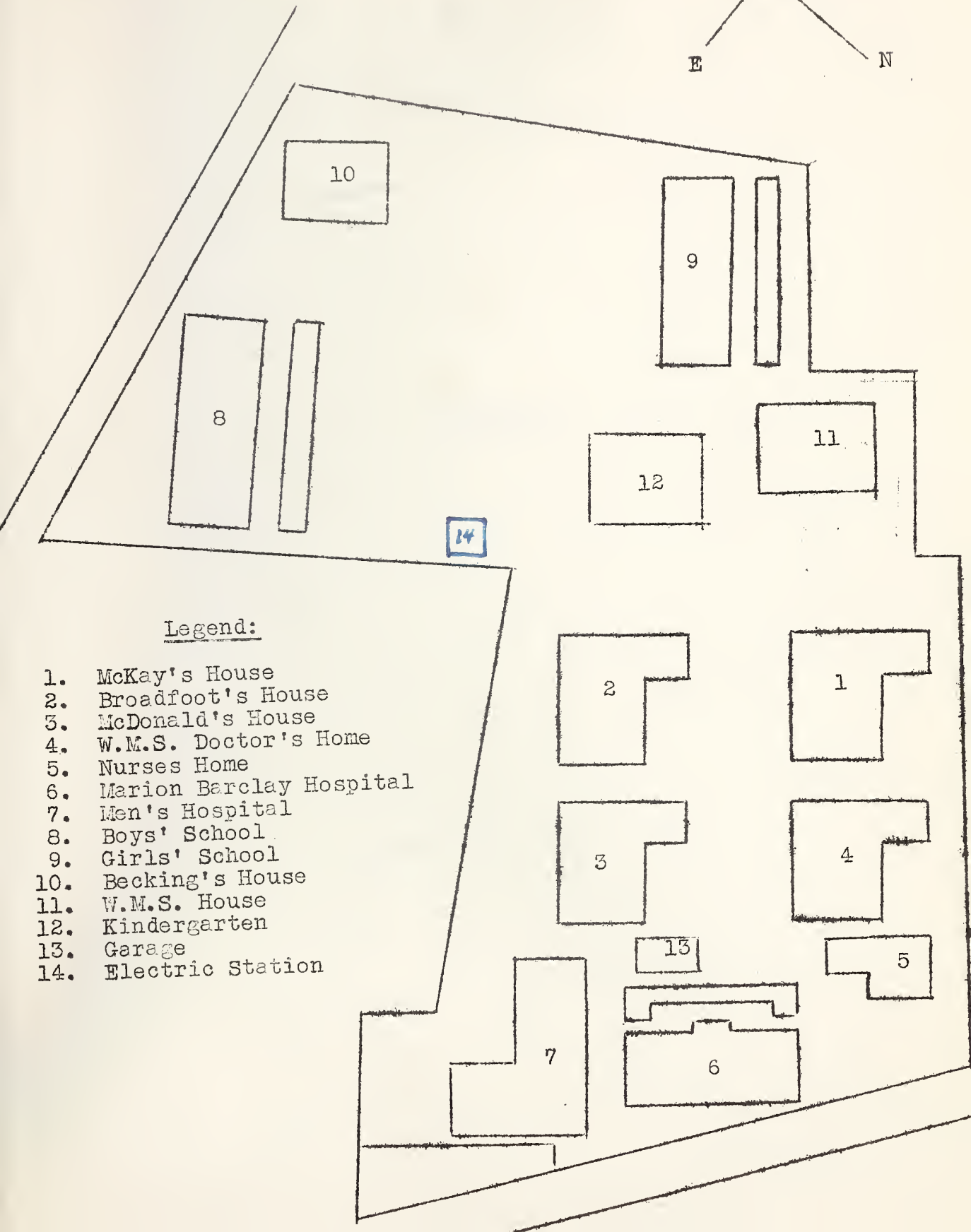
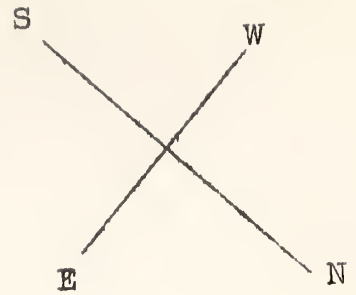
"And, lo, I am with you alway even unto the end of the world."<sup>2</sup>

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<sup>2</sup> Matthew 28: 20.



The Mission Station - 1950



Legend:

1. McKay's House
2. Broadfoot's House
3. McDonald's House
4. W.M.S. Doctor's Home
5. Nurses Home
6. Marion Barclay Hospital
7. Men's Hospital
8. Boys' School
9. Girls' School
10. Becking's House
11. W.M.S. House
12. Kindergarten
13. Garage
14. Electric Station

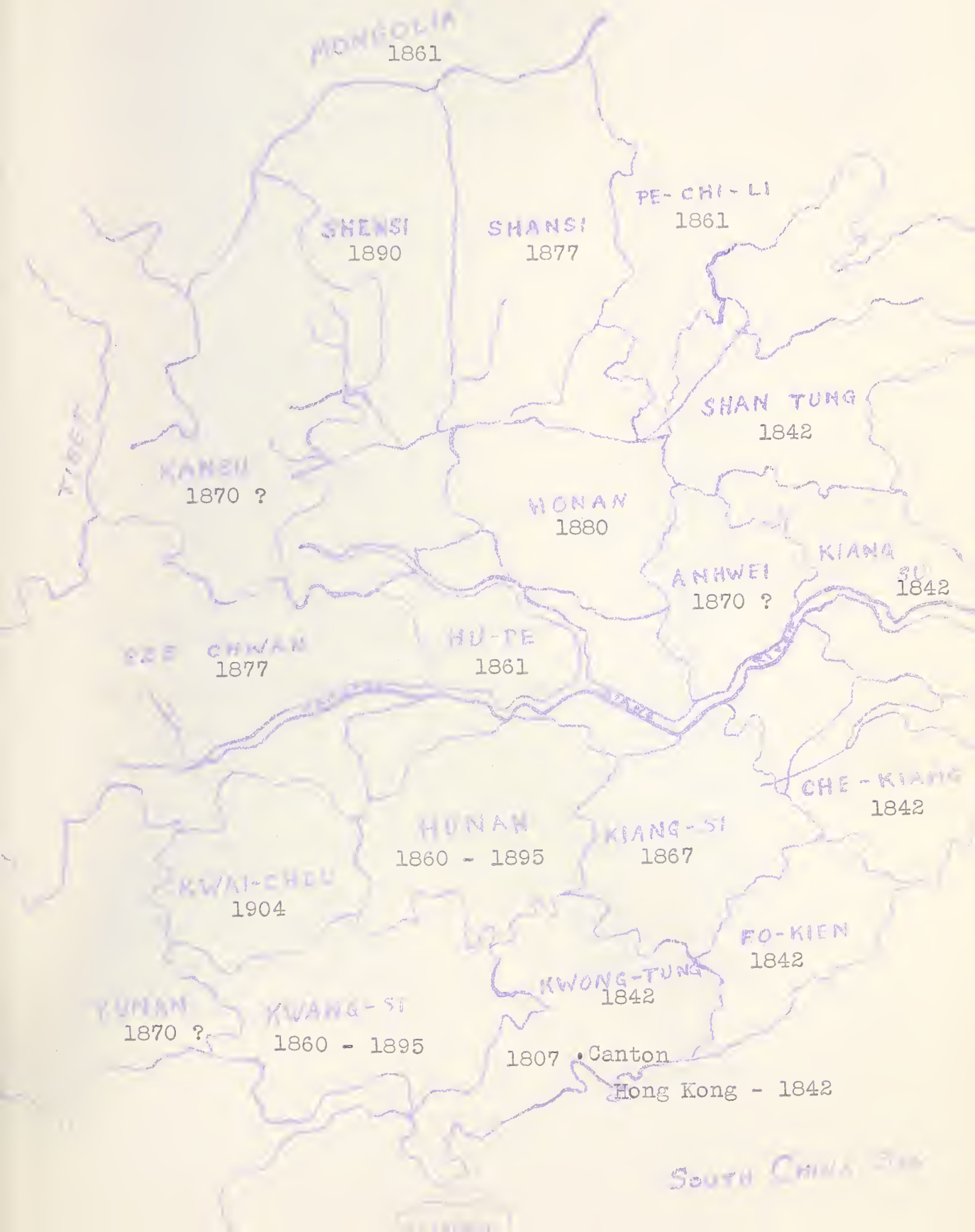




## APPENDICES



CHINA





# APPENDIX A

The following are the major missionary societies at work in China up until 1902 when the mission in South China with which we are mainly concerned, was founded. It is hoped the list which shows the geographic location and date of entering the area plus the map which shows the date work began in the different provinces will indicate how the work developed from Morrison until 1902:

American Baptist	1890	Sze Chwan
		Che-Kiang
American Board Missionary Society		Fokien
		Shan Tung
		Sze Chwan
		Pe-chi-li
		Shensi
		Shansi
American Congregationalists		Kwongtung
		Shansi
		Fokien
		Pe-chi-li
		Shantung
American Presbyterians		Sha Tung
		Pe-chi-li
	1885	Hainan (Is.) Kwongtung
		Che-Kiang
		Kwong Tung Canteiu
		Kiangsu
		Hunan
American Protestant Episcopal		Anhwei
		Hupei
American Protestant Episcopal Church		Hupei
		Kiangsu
		Che-Kiang
		Pe-chi-li
Anglican	1849	Kwongtung
		Che-Kiang
		Kiangsu
Basil Society	1872	Kwongtung
Bentin Institute		Kwongtung
Berlin Women's Union	1850	Kwongtung
Canadian Methodists	1892	Sze Chwan
Canadian Presbyterian	1888	Honan
China Inland Mission	1866	Kiangsu
(Founded in 1866 by	1877	Sze Chwan
Hudson Taylor)		Honan
		Hupei
		Anhwei
		Yunnan
		Pe-chi-li



China Inland Mission (cont'd)		Shensi
		Shansi
		Che-Kiang
		Kansu
		Hunan
		Kiangsi
		Kweichow
		Shantung
Christian Missionary Alliance		Kwongtung
		Anhwei
Church Missionary Society	1892	Sze Chwan
		Che-Kiang
	1870	Fokien
Cumberland Presbyterian		Hunan
Disciples of Christ		Kiangsu
English Baptists		Shantung
		Shensi
		Shansi
English Methodists		Hupei
		Anhwei
English Methodist Free Churches		Che-Kiang
English New Methodists		Shantung
Established Church of Scotland		Hupei
		Anhwei
Evangelical Missions		Che-Kiang
Friends Foreign	1890	Sze Chwan
		Kiangsu
General Evangelical Protestant	1897	Shantung
Missionary Union	1861	Pe-chi-li
		Fokien
London Mission Society		Anhwei
	1861	Hupei
	1807	Canton (Morrison)
	1842	Kwongtung
	1888	Sze Chwan
Methodist Episcopal	1881	Sze Chwan
		Pe-chi-li
		Fokien
		Kiangsu
Northern Baptists		Che-Kiang
		Hupei
		Kwongtung
		Sze Chwan
Reformed Church in America	1842	Amoy (Abell)
Rhenish Institute		Kwongtung
Scottish United Presbyterian	1870	Manchuria
Seventh Day Baptists		Kiangsu
Southern Baptist		Kiangsu
		Kwongtung - Canton
		Shantung
Southern Presbyterians		Fokien
		Kiangsu
Southern Methodists		Kiangsu
Swedish China (Alliance) Mission		Shansi
		Shensi





# APPENDIX B

The following is a list of the Canadian Missionaries to the South China Mission. These include those designated by the Presbyterian Church and also the United Church of Canada. The date is that of their arrival in China:

Rev. Mr. and Mrs. W. R. McKay	October	1902
Miss Agnes Dickson	November	1904
Dr. Isabelle Little	November	1904
Dr. Jessie MacBean	February	1906
Miss Florence H. Langrill	October	1906
Dr. John A. McDonald	November	1906
Mrs. John A. McDonald (nee LeMaistre)	November	1907
Rev. Mr. and Mrs. T. A. Broadfoot	November	1907
Miss Rachel McLean		1907
Miss Harriet Latter	November	1907
Rev. Mr. and Mrs. Robert Duncanson	November	1907
Miss Ethel C. Reid	February	1912
Rev. Mr. and Mrs. Duncan McRae	October	1914
Miss Helen Shearer		1915
Miss Agnes Dulmage		1915
Miss Crockett		1919
Miss Mary H. Hugill		1920
Dr. and Mrs. Wannop		1920
Miss Batty		1920
Rev. Mr. and Mrs. B. D. Armstrong		1920
Mr. and Mrs. H. W. Becking		1921
Dr. Victoria Cheung		1923
Dr. and Mrs. Wallace McClure		1923
Miss Rachel Isaac		1928 <sup>11</sup> / <sub>11</sub>
Miss Bessie Cairns		1928 <sup>11</sup> / <sub>11</sub>
Miss Mabel Carroll		1928 <sup>11</sup> / <sub>11</sub>
Miss Marjory E. McKay		1930
Dr. and Mrs. Jack R. Lind	October	1932
Dr. and Mrs. R. L. Cockfield		1934
Miss Irene Moore		1937

#Approximate dates of arrival, as records do not show the actual date of appointment.



## APPENDIX C

The following indicates the growth in the evangelistic sphere from 1902 to 1925 when the Church of Christ in China assumed responsibility for it:

- 1902 - The mission founded by W. R. McKay and wife
- 1904 - 1 outstation, Ping Lam
- 1905 - Work begun in Macao proper
- 1905,6 - Another outstation, Shek-ki
- 1907 - 8 outstations (see page 57)
- 1912 - 12 outstations, 388 members
- 1918 - 12 outstations, 1,042 members, 148 Baptisms (36 of whom were infants), 600 Sunday School Students
- 1920 - 17 outstations for men,  
18 outstations for women (some of these are duplicated in each field).  
11 Bible women
- 1925 - Outstations same, 13 Bible women

Statistics for the Church of Christ in China for 1937 of

Second and Tenth Presbyteries of Kwongtung Synod

	Second	Tenth	Totals #
Preachers	8	19	27
Bible Women	2	24	26
Church Officers	24	190	274
Total Communicants last year	498	2719	3217
Infant Baptisms this year	22	60	82
Added by Confession of Faith	6	25	31
Adults Baptized this year	11	103	114
Received by letter	22	14	36
Dismissed by letter	6	12	18
Whereabouts unknown		3	3
Died during the year	15	40	55
Total Communicants this year	516	2806	3321
Total Infants Baptized	174	635	809
Sunday School Students	220	995	1215
Prayer meeting total attendance	4011	20,292	24,303
Bible Class total attendance	2712	10,689	13,411
Christian Endeavor Membership	80	158	238
Local Contributions	\$1,993.60	\$15,129.00	\$17,122.60
Synod Grant in Aid	6,335.87	13,503.69	19,839.56

# These totals are indicative of the Evangelistic work of the South China Mission's growth as their work comprised of most of the Second and all of the Tenth Presbyteries.



# APPENDIX D

## Medical Work

1905	Dr. Little	Medical Calls	281	
		Free Patients	40	
		Money Received	\$474.00	mex.
		Medicine Cost	40.34	
1906	Dr. Jessie MacBean	Calls	119	
	1 Dispensary	Money Received	81.50	
		Expenses, drugs	72.93	
1912	Drs. J. McDonald, MacBean	Treatments	7,124	
	4 Dispensaries	Hospital opened		
1917	1 Hospital	In Patients	185	
	4 Nurses	Obstetrical Cases	69	
		Treatments	2,349	
		Fees received	\$2,551.95	
1918	1 Hospital	In Patients	290	
		Obstetrical	98	
		Dispensary Patients	7,695	
		Students treated	300	
		Fees received	\$3,675.13	
1920	1 Hospital	In Patients	417	
	12 Nurses in Training	Obstetrical	142	
	6 in graduate year	Out calls	310	
		New Patients	2,856	
		Operations	123	
		Fees Received	\$4,661.55	
1937	2 Hospitals	Men		Women & Children
		Out Patients	4,545	8,000
		In Patients	900	1,100
		Operations Minor	59	40
		Major	100	120
		Lab. Examinations	3,246	4,027
	Country Clinics	Sha Ping	6,000	
		San Wooi	550	
		Kong Moon	50	
		Chinese Maritime Customs	600	
	Total patients treated was	29,332		
1940	Work slackened because of war			
1950	Work handed over to the Church of Christ in China.			





APPENDIX E

Expenditures 1904

Rent of house, W. R. McKay	\$360	
Rent of house for single ladies	90	
Language Teacher Salary	152	
Salary of Preacher, Ping Lam	132	
Salary of Teacher, Ping Lam	118	
Rent of Chapel, Ping Lam,	90.90	
Salary of School Teacher, Macao	82.	
Rent for School, Macao	91.	
Salary of Colporteur	78	
Gospels and Tracts	20.	
Preaching hall in Macao, Rent	86.50	
Salary of Bible Women	97	
Itinerating expenses	31.26	
Mark Wah's support in School	160	
Medical expenses	52.95	
	<u>1,641.61</u>	mex. or \$796.18 Gold

For Church in Shek ki	800.
Salary for Mr. McKay	<u>1,200</u>
	<u>2,796.18</u>

Receipts 1904

House Rent	360	
Language Teacher	<u>144</u>	
	\$504.00 mex.	\$244.44 Gold
Support of Mark Wah	70.00	
For Church in Shek Ki	800.00	
Salary, Mr. McKay	1200.00	
Balance Still Due	<u>481.74</u>	
	<u>2,796.18</u>	



APPENDIX E (CONT'D)

Financial Statement General Fund 1913

Expenditure

Salary	\$12,903.13	
Hospital and Medical	890.08	
Miscellaneous	518.36	
Students in Seminary	155.85	
Language Teacher	30.00	
Shek Ki Boys' School	7.85	
Tickets	1,610.09	
Boarding School	677.04	
Itinerating Students in Boarding School	275.43	
Rent	88.00	
Compound	956.55	
Balance On Hand	475.51	
	<u>5,583.27</u>	
	<u>24,172.16</u>	mex.

Receipts

Balance on Hand, January 1, 1913	4,450.56
Dr. Somerville	<b>17,756.69</b>
San Wooi Chapel	5.00
Taai Chaak	4.00
Ho Lo Boys' School	82.00
Hospital and Medical	688.75
Miscellaneous	191.67
Students in Seminary	15.65
Language Teacher	20.00
Shek ki School	94.25
Exchange in Silver	508.42
Boarding School	<b>3191.77</b>
Rent	36.00
	<u>24,172.16</u>



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